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MEDITATIONS

ON VARIOUS

RELIGIOUS SUBJECTS,

AT THE CONCLUSION OF WHICH IS AFFIXED

A TREATISE

ON SOME

Important Diseases,

BY DR. DAVID P. NELSON,

*Licentiate of Medicine, Senior Member of the
Medical and Philosophical Society of
Cincinnati, Ohio; and Member
of the Methodist Episcopal Church.*

LOUISVILLE, KY.

1828.

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TO THE

REV. J. H. OVERSTREET,

Of Louisville, Kentucky,

This work is most respectfully dedica-
ted, in testimony of the very great
esteem and regard of the

AUTHOR.

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PREFACE.

It may be considered by some presumption in my presenting to the world a work embracing the subject of Religion and Medicine; be that as it may, I cannot prevent a great many of my own thoughts, let others think as seemeth them good; but I am fully persuaded in my own mind that I am not prompted through arrogance; for every one who has been acquainted with me for upwards of six years, know that I have renounced that principle which is the constituent of pride, and that it has been my determination to know nothing among mankind, but Jesus Christ and him crucified. Again, others may harbor a different opinion, and assert I was prompted through filthy lucre, in thus addressing the public, and teasing them with my preconceived opinions and illiterate jargon; but if I have any honesty in my heart, I will assure my friends whatever may be their decision as

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to its merits, that the love of money, the root of all evil, has not been my object in thus appearing before the public; but my courteous reader, I will tell you what has been my object: it is the welfare of your immortal soul, which must exist eternally in the presence of thy Creator, or sink down to interminable woe. I hope, therefore, as I have been so candid in acknowledging my motive, that the censure of none will be so uncharitable as to come in contact with my personal feelings or attempt to impair my temporal and spiritual prosperity. If the work should not prove as interesting and entertaining to some as they may anticipate, that does not argue that others may not receive some good from it; but should it be lame in language and in thought, to the deep and profound, that will not be a barrier to its being profitable to those of less intellectual powers; however I hope its infirmities will be passed by without the aid of criticism, when we reflect that every man has his weak side, and that the wisest and best men, are not always sufficiently firm to resist homage and adulation, and think of themselves more highly than they ought to think; so if I am thus thought of by some, they can with propriety look over my deformities, when they take into consideration those of others far superior to myself in point of intellectual capacity; every man placed on earth has a talent which it is his duty to improve for the benefit of his fellow creatures, for it is a part of the common stock and should be appropriated to a general use, and he that neglects the improve-

ment will have to give a strict account in the day of retribution. Men naturally are not open to conviction, and averse to reproof, through whatever medium it may be conveyed, and whatever instrument may be chosen to instruct; yet all acknowledge their fallibility, when you question, and humiliatingly confess; all we, like sheep, have gone astray—May the King of Kings and Lord of Lords, into whose hands I commend this little work, make it an instrument in doing some good spiritually and temporally, and my labors will be fully requited.

DAVID P. NELSON.

Cox's Creek, Ky. April, 1823.

MEDITATION I.

MAY 6.

When I look around in the world and see the oppression of many of my fellow creatures occasioned by the inhumanity of the supercilious and tyrannical despots, I am led to exclaim from the bitterness of my soul, how long, O Lord, shall the righteous suffer from the oppression of the wicked and thy children weep over the transgressions of this people? At another time is presented to my view the beggar wandering through the streets, endeavoring to move the sympathies of his fellow mortal by the woe-beaten and dejected countenance, while his tattered garments would evince to the beholder his miserable situation, whilst perhaps he may have hoarded up in the miser's coffer a considerable sum of that glittering coin which is a defence to man in a temporal point of view, and through which medium the necessaries of life may be amply supplied; but we should not form our opinion too precipitately or judge too harshly, for we may be mistaken, and suffering necessity may require the hand of charity; for it is better that ninety and nine impositions should be practised than that one of the little ones, or him that needeth our succour should be turned empty away. It will not be sufficient for us to say, be ye warmed, fed and clothed, while we refuse to accomplish the pur-

pose by the use of proper means; but some will say he is an athletic man and as able to provide for himself as others. If that be the fact and there be no decrepitaney existing, we should never nurture sloth or indolence by our alms; but rather encourage industry and economy, by procuring for that individual or individuals some employment; for where oppression and poverty is the offspring of idleness and vice, it would be highly imprudent instead of extinguishing the flame to add new fuel; but man is too generally prone either through avarice or sordid self-interest to withhold the hand of charity when most needed, and overstep the bounds of christian philanthropy. Yes self-denial is hard to be practiced by many—by some not at all; and when questioned closely will admit it to be erroneously penurious; but notwithstanding, to smooth its external surface as much as possible, call in the aid of Mr. Prejudice, who is a mighty man, and by his preconceived opinion covers with darkness all the good deeds of Mr. Self-denial, and even is so bold as to assert that, by his illicit profusion he erects an edifice in which vagrancy is educated, and thereby through his unlimited prepossession induces others to become as narrow and contracted in their opinions and pursuits as himself, which vastly curtails that fund which might be advantageously dispensed in the school of charity; but here steps in another person who probably esteems himself a good man—he has never murdered—he has never stole—he has never defrauded his neighbor—he visits not the house

of prostitution—he deals honestly with all men; he attends upon the ordinances of God—takes not his name in vain—endeavors to keep holy the Sabbath, and may be considered a morally self-righteous man, and thinks himself as good as any man, saint or sinner, and is almost persuaded to become a christian, but the shouts of Heaven born souls are considered as fanaticism, and the effects of the love of God shed abroad in the heart, are called animal feeling; but it cannot be possible that after all those mortifications that this man has a principle implanted within that can feel pain and conceive malignity at the sight of excellence or happiness in another; surely this man cannot be a christian whatever may be his pretensions; for there is such a thing as a man being moral without being religious; but a man cannot be religious without being moral. Yes, my soul, there are many even in this time, who have no good in themselves and think every body else of a similar stamp. Such characters I would rank under the head of envy, which destructive principle to society cannot dwell in the bosom of a christian; for wherever it may be found there is strife and every evil work. Yes Solomon, thou hast said that a sound heart is the life of the flesh, but envy the rottenness of the bones; O may I ever be on my watchtower and suffer nothing to possess this heart that would defile the temple of the Holy Ghost! but exercise that charity toward my fellow creatures, which suffereth long and is kind, which envieth not—vaunteth not itself; is not puffed up—which doth not behave itself

unseemly—seeketh not her own—is not easily provoked—thinketh no evil—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things—believeth all things—endureth all things, for though I bestow all my goods to feed the poor and give my body to be burned, and have not this charity which is love to God and man, it profiteth me nothing.



MEDITATION II.

How prone is man to disbelieve what he cannot comprehend, and from thence draw unjust inferences; but this prepossession should not be carried to such an extent as to involve his best interests in the question, and thereby discredit those truths which were solely intended for his temporal and eternal welfare. Man in the determination of his conclusions is frequently inconsistent in himself, and actually by such a course comes in contact with facts he sees, feels and knows to exist by actual sensation. Man cannot comprehend his own existence, yet cannot upon just grounds doubt it; for he knows he has the constituents of perfect life, such as thought, sensation, and motion. There are many things in material nature we cannot comprehend, though we know they do exist; then is it not unphilosophical and unreasonable in the highest degree to believe only what we can comprehend, for by such a course we say we do exist and argue we do not. How unreasonable

then must it be to doubt the eternal existence of our immaterial, when we cannot fathom the profundity of our material nature. That the soul is immortal all nature speaks aloud, and the sacred volume of divine truth inevitably confirms. It is true we cannot define the soul as to its essence, nor can we describe it only as to its operations. There have been various opinions upon this subject; some have supposed, for instance the Epicurians, that the substance of the soul was a subtle air, composed of atoms or primitive corpuscles; while the stoics maintained it was a flame or portion of Heavenly light, whereas the Cartesians make thinking the essence of the soul; others hold man is endowed with three kinds of souls, viz: the rational, which is purely spiritual, and infused by the immediate inspiration of God; the irrational or sensitive, which being common to man and brutes, is supposed to be formed of the elements; and last, the vegetative soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life. As to the rational soul there can be no doubt but what it is simple, uncompounded, immaterial, without form and not composed of matter; for it is impossible for matter to think and move, which the soul certainly does; but some suppose mind and matter to be so indelibly connected that when one becomes extinct, the other also becomes extinct; but I am rather inclined to believe this is an erroneous idea and will not comport with reason or common sense; for that which has consciousness or perception must be immaterial and

is it possible for immateriality to be annihilated; nor will such position hold good in any light, for I consider thought independent of matter. Dr. Ferrier has proved by evidence not to be shaken, that every part of the brain has been injured without affecting the act of thought, which gives a vital stab to the doctrine of modern materialism and hurls the basis of its foundation to its original nothingness. It is somewhat singular mankind will pay so dearly for vice, when it takes but little to support virtue; however, many cannot bear the idea of the immortality of the soul, and why so? Because if it be immortal it must stand or fall in futurity upon the principles of merit or demerit, and this idea is opposed to carnal nature which rather than indulge a thought of that kind would prefer non-entity; while there are others who having become reconciled to the majesty of Heaven and earth cannot harbor a thought the reverse of immortality, but with the most inconceivable discontent. But, glorious heavenly thought, we are not bound down in everlasting darkness upon this most momentous of all subjects, but have the glorious light of the Gospel which shines as in the face of Jesus and illuminates our dark and benighted minds with life and immortality through its refulgent beams. Yes, O my soul, transcendent glorious heavenly news!—The Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first, and we which are alive and remain, shall be caught up together with

them in the clouds, to meet the Lord in the air; wherefore, comfort one another with these words; while on the other side the inflexible justice of God requires of those who would not yield to his love to go away into everlasting punishment; but the righteous into life eternal. Can there be more indubitable proof of the immortality of the soul than is presented to our view in the word of the immaculate God; but what is the language of Jesus Christ the Lord of glory upon this interesting point; is not his language to his disciples, fear not them which kill the body, but rather fear Him which is able to destroy both soul and body in hell; does he not say in another place, I give them eternal life and they shall never perish, neither shall any man pluck them out of my hands. No my soul, no man shall pluck thee out of the hand of God, but thou mayest pluck thyself out of his hand and lose thy immortal soul; and is it not said in the book of Daniel that many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Such language carries with it the most convincing evidence of the immortality of the soul and the resurrection of the body; we might advance much logic upon this subject independent of the word of everlasting truth, but the Bible being the man of counsel to the christian, he should hold it more sacred than any other book, and form his opinions from it, independent of the expositions of any man; for if he be taught by the Spirit he will understand those things appertaining to Christ, who hath

abolished death—that is, eternal death; and hath brought life and immortality to light through the Gospel; that is if we believe it, and walk accordingly. Yes; my soul, the resurrection of the dead is a doctrine explicitly taught in the eternal word; deprive thee of that hope and the diadem will be plucked from thy crown and thy brightest hopes prostrated; for without it the death of thy Saviour would be nugatory; the promulgation of his Gospel vain: The pillars of thy foundation completely sapped and thy edifice erected upon the battlements of faith, totter and fall to rise no more; but thou need not be discouraged, for thou hast abundant evidence of this glorious truth; the ascension of thy blessed Jesus was witnessed by five hundred brethren, who gazed on him till infinite space stepped between and closed their view; and thou hath more reason and common sense than to believe the contradictory assertions of the enemies of this glorious personage, who to render of none effect the miraculous power of thy Saviour and palm a lie on his disciples, promulgate they conveyed his body off while they, the guard, did sleep; canst thou believe the testimony of men wrapped in oblivion's slumbers? how is it possible they could take cognizance of this matter while asleep? Can you not, my brother in Christ, see depicted on the very countenance of such testimony, the most absolute contradiction and basest forgery? Either, says St. Augustine, they were asleep or awake: if they were awake, why should they suffer the body to be taken away? if asleep, how could

they know that the disciples took it away? how dare they then depose that it was stolen? Yes, my soul, thou considerest such denial of the resurrection of thy adorable Redeemer futile and so inconsistent within itself as to rivet conviction of its fallacy in the mind of every reasonable and considerate man, who should not marvel at my Saviour not being held captive by the tomb, for without defalcation he may rely there is an hour coming in the which all that are in the grave shall hear the voice of his excellent majesty, my Saviour, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. O glorious Heavenly thought! my bosom swells at the idea; this inanimate clog of clay, will not one particle of it be lost, in the wreck of matter and the crush of worlds. This mortal shall put on immortality, and this corruption shall put on incorruption; it is sown a natural body—it will be raised a spiritual body. Me thinks in the ear of faith I hear the sound of Gabriel with his trump: here comes my blessed Jesus to put it on afresh; ye dry bones that have long mouldered in your dusty bed be reunited one to the other and receive your flesh; ye flesh be joined to flesh; ye sparkling eyes that once beamed with tenderness and affection and thought and feeling, both imparted and formed the sunshine of the heart, fly into your sockets and resume your original animation; ye feet that have often

paced the desert scenes and trod the courts of God, receive your former agility; ye hands that have often administered to the wants of suffering humanity, receive your original nimbleness; ye cheeks that once bloomed in all the vigor of youth and smiling beauty, take again thy roseate hue and let a smile animate thy lovely countenance, for thy Saviour reigns. This will be the happy state of those who have secured an interest in the blood of the Redeemer, who have been delivered from the powers of darkness and translated into the kingdom of God's dear son; but what will be the situation of those who spend life's fleeting moments at the card table, in the ball room, in the theatre, and the tippling shop, who are frequently seen indulging to excess in the inebriating bowl, at last manifesting a bacchanalian wandering about the streets with tattered garments which have become filthy by their wallowing in the mire; view my soul, their bloated faces and thou my honor be not with them united; nor listen to the language of their polluted lips. Ah me, it may be while these unfortunate creatures are thus exciting the disgust of many and the compassion of some, their lovely companions secreted in the bosom of solitude, may be weeping over the ruins of their beloved husbands, who have broken their hearts and beggared their children. O my soul, let me learn virtue from the vices of others; let me ever weep at the tale of woe and as far as lieth in me extend the hand of succour to suffering humanity. But to return to my subject: Ah me! will it not be an awful

change to those who have devoted their fleeting days to the amusements of the ball room, the pleasures of the card table, the delights of the theatre and the gaudy decoration of their frail and mortal bodies, to be removed from their splendid apartments that have been adorned with all theappings of royalty down amidst the grins of infernal demons, where the worm dieth not and the fire is never quenched; where not one beam of hope can ever gild its dismal shades; but where horror reigns with unencumbered sway and scatters misery through its vast domains; but the righteous will arise from their dusty beds amidst the shouts of angels and the joy of saints to the Paradise of bliss, where eternal ages roll their ample round and all enjoy the full fruition of that love which bath no end. Are not such pleasures worth obtaining? O, then let us press forward for the mark of the prize of the high calling which is in Christ Jesus our Lord; and manifest to a gazing world that we are what we profess to be; for it will not be those who make a profession of religion through worldly motives; nor those who put on the garb of christianity and relinquish their vicious practices while you cannot perceive in their walk any real love to God; or those who have been slightly convicted for sin, yet rejoice under the idea that Christ died for them, at the same time they have no desire to live a holy life; nor can it be those who are imaginarily convinced of sin and have a short view of Christ, whose animal nature is much excited and conversation exceedingly animated, thinking

themselves extremely wise and good, but at the same time indulging in tempers and practices diametrically opposed to the Gospel. I say such will have their reward—be not deceived—God is not mocked, for what ye sow that shall ye also reap; if ye sow to the flesh ye shall of the flesh reap corruption; but if ye sow to the Spirit ye shall of the Spirit reap life everlasting; let us not be of such—we have enlisted under the banners of King Jesus. Then let our motto be victory or death; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; so whether we live or whether we die, we are the Lord's. O that more would come and taste the sweets of the religion of my Lord and Master, for nothing but a renewed heart and concordant walk through life, if an angel from Heaven were to assert it, can give any man or woman, a safe passport to the realms of bliss; for this way of taking a circuitous route to Heaven in silver slippers by the way of Hell, will not anchor the soul in the haven of eternal rest, but founder it upon those rocks of bold and daring confidence in the goodness of Jehovah, without obedience to his will. O my blessed Jesus may this stimulate the children of thy kingdom to love and good works and disperse the morbid drowsiness of cold professors, for without holiness no man shall see the Lord.

This life's a dream, an empty show,
 But the bright world to which I go,
 Has joys substantial and serene,
 O! may I wake and find me there.

MEDITATION III.

MAY 12.

The high vault of Heaven was clad with ethereal blue—the sun was setting beneath the horizon with all its beauties, which were rendered more delightful by the greenness of the foliage around; trees rising majestically one above the other in amphitheatre, whose leaves lightly quivered to the exhilarating evening breeze; amidst this delightful prospect I sat me down, and a thousand busy thoughts dwelt sweetly in my mind; but I could not help contemplating the hand that formed them all, and my heart beat with gratitude to the Creator, for the opportunity of gazing with extacy, on his handy work, and that I who was once in darkness should through his unbounded goodness have my eyes open to see the reflection of his own bright image in that resplendent luminary which rules the day, exhilarates and animates by its cheerful rays, the drooping spirits of man, dispenses the darkness from the globe, and all this it performs through the will of its sovereign; and shall it in obedience to the Son of righteousness perform its daily labor; and man the immortal, the creature of a moment, forget his noble origin and neglect and disregard his final end; is it possible that the light shineth in darkness and the darkness comprehendeth it not?

Man is immortal, and that all nature crieth aloud; into his nostrils was breathed the breath of life and he became a living soul: and who performed this wonderous work? none but the eternal God, the everlasting Father, who dwelleth in that building an house not made with hands, eternal in the Heavens; who is infinite in justice, mercy, true holiness, perfection, power and love; and is willing that man the workmanship of his own hands, should be partaker with him in all the fruition of his unbounded felicity by compliance with, or belief in that word which was made flesh and dwelt among men, which requires of them to do justice, love mercy, and walk humbly before their God, not making of the world a God to whom they may bow down and worship with all lasciviousness, yet notwithstanding they receive no permanent good from this course; neither does this God take cognizance of their thoughts for the better when we reflect that the Prince of the power of the air reigns in the hearts of the children of disobedience and is the commander in chief of this multitude of worshippers. God hath created all things for his own glory and especially man, and he will be glorified either in his everlasting banishment from the glory of his power or in his eternal redemption through the blood of the everlasting covenant; of man's fallen state there cannot exist a doubt, or Christ's death would have been nugatory; but notwithstanding man has sinned and forfeited the favor of his Maker, yet there is a great part of his creation that never had a law to keep, therefore

could not violate any command or injunction of their Maker:—this part is the brutal creation; but they are not as happily situated as previous to the fall of man, but are made subservient to fallen man's purposes, and have to drag beneath the lash and perform all his drudgery, and even when free from the harness we see many that are not merciful or compassionate towards their unintelligent property, but delight to recreate themselves on the Lord's-day with almost exhausted and lifeless nature.—Those creatures have not merited this cruel treatment, and is it not reasonable to suppose they will have a state of reward hereafter; it is true that they cannot exercise themselves vocally, but their instinct is certainly great; as respects the senses, they have equally as many as man, such as tasting, smelling, seeing, hearing and feeling; but their situation in futurity will be widely different to that of sinful and polluted man, who has the ability through God, of accepting the proffers of his great salvation, the neglect of which will be to his everlasting and eternal banishment from all that is glorious and good, to forever partake of that cup which is ever kept full of the wrath of God.

MEDITATION IV.

MAY 13.

It is now spring, all is harmony and love; nature has dashed her matchless pencil across the scene, with wild indifference, though with undiscovered care, and makes the living landscape smile around; woods and groves, and streams display their every beauty to the raptured view, and wanton in all the delightful elegance of perspective,

—— But who can paint like
Nature; can imagination boast,
Amid her gay creation hues like hers.

While thus surrounded by all the beauties of creation, I contemplated upon the Son of Righteousness, who refreshes in the breeze—who blossoms in the trees and is to be seen in the tender spire of grass beneath my feet; who is seen in the lilly of the valley, the rose of Sharon and in that bright luminary that scatters its refulgent beams around and disperses the dark shadows from the earth, and keeps all creation alive; who is to be seen in the pale orb which rules the night, and those twinkling stars set in the blue ethereal sky; who is heard in the thunder that rumbles from pole to pole, and directs the forked lightning in its precipitate and me-

andering course; who governs the proud waves
 of the ocean, limits its ebbing and flowing and
 says thus far and no farther; let thy boisterous
 waves be stayed; by whom the young lions are
 fed that lack through hunger; and is heard and
 seen in the feathered songsters of the grove,
 which skip from bough to bough, and whose
 throats are melodiously tuned to his praise;
 who is to be seen in the wild deer of the for-
 rest, who through surprise leaps with agility
 from hill to hill and bends the tender weeds in
 his retreat; who is to be seen in the crooked
 serpent that meanders from path to path, and
 lays in ambush to grasp the unsuspecting trav-
 eller with his poisonous fangs; who is seen in
 the tornado and heard in the storm. Yes my
 soul, he maketh the clouds his chariot and ri-
 deth upon the wings of the wind; weigheth the
 mountains in scales; the hills in a balance; the
 dust of the earth in a measure; and takes up
 the isles as a very little thing; before whom all
 the nations of the earth are as the drop of a
 bucket, for he is clothed with honor and majes-
 ty; it is he who stretcheth out the Heavens like
 a curtain and layeth the beams of his chambers
 in the waters; that maketh his angels spirits
 and his ministers a flaming fire. He is the fair-
 est among ten thousand and altogether lovely;
 yes, my soul, this is thy Saviour, who for the
 redemption of unworthy thee, left the bosom of
 his father, tabernacled in flesh, died upon the
 cross, lay in the tomb, burst the bars of death,
 arose from the dead, ascended into Heaven, be-
 come thy advocate; all that thou might live to

his praise here and be translated to his glory hereafter. Wonderous love! O my soul, let praises dwell sweetly on thy lips, and endless ages be thou his.

MEDITATION V.

FEBRUARY 28.

This evening while setting in the house I cast my eyes toward the distant fields; the first object that struck my vision was some trees which had been deadened for the owner's use; they had lost that virtue which kept them alive in winter and made them bloom with beauty and grandeur during spring and summer; yes the sap had forsaken them, and time, that wisest of all things, for it teaches us all things, and that destroyer of all things, for it sweeps the sons of men away, and a longer or shorter march must prove all earthly things evanescent; this blaster of all things had deprived them of their covering, doated their substance and made them totter and fall where they lie and moulder into dust, for they will never stand again; as the tree falleth so it lieth. I thought while thus contemplating how wretched would be my situation, who art surrounded with all the blessings of life and continually enjoying the manifold mercies of my creator, if he should say to his son, that young man has long been standing, blooming in youthful blood, yet he appears as dead to his spiritual and eternal inter-

est as that tree which has lost its vitality, withstanding the operations of the spirit of God, how often have I called and yet he refused; how often have I stretched out my arm and yet he regarded it not; how often has he set at nought my counsel and would none of my reproof; is it possible that in a land where the sweet sounds of the gospel are continually vibrating upon the ear, that man in the midst of abundance and profusion, will suffer himself to be led captive by Satan at his will? How long ye simple ones will ye love simplicity; turn you at the reproof of your heavenly father, who is not willing that any should perish, but that all should come to the knowledge of the truth; turn to him and he will pour out his spirit unto you and make known his words; he has watered thee, frail man, often and often with his spirit, but if you still continue, although young or aged, to bloom in iniquity, he will surely take his spirit from you, for he cannot lie, and heaven and earth shall pass away before one jot or tittle of his word shall fall to the ground; he has positively asserted that his spirit shall not always strive with man; is it possible thou canst procrastinate the day of repentance, when thou knowest that delays are dangerous and procrastination the thief of time. Wilt thou say unto the calls of thy God as Felix did unto Paul, go thy way for this time: when I have a more convenient season I will call for thee; no my fellow sinner, do not thus tamper with the day of grace, but make a last resolve, come unto Christ, acknowledge him as thy sov-

ereign; give him thy heart, and thou shalt be safe from the impending storm that hangs over the heads of incorrigible sinners, and which will burst with ten fold vengeance in the wreck of matter and the crush of worlds; but if thou reject him here before men, he will disown thee in that awful day, and laugh at your calamity and mock when your fear cometh—O why will ye die, there is plenteous redemption in Christ.



MEDITATION VI.

MARCH 2.

This morning while sitting in my chamber, my thoughts voluntarily dwelt upon the goodness of my great and most glorious Creator, who has been my protector and preserver for upwards of twenty-seven years, both in apparent and present danger, and withal my excellent and efficacious Redeemer. My thoughts would in spite of better resolution, retrospect some of my youthful days which had been spent in the vices and follies of the world, and I thought if I could only be permitted to commence life anew, how differently would I have marked my course; how differently would I have persued my plans, and O how differently would I have spent my days; but now my time has slid imperceptibly away, and would to God

I could say I had caught each fleeting moment, and held it dear as if it were my last; but O why wish for that, which is not now attainable: O why wish for that which is gone never, never to return again! but perhaps such thoughts may make me improve the present and not abuse the future. This being the day of rest to man, and ought to be to beast, and the day I am commanded with all others, to keep holy to the Lord; by living in the Lord's spirit, I endeavor to obey the injunctions of my blessed Lord and master, and keep this day sacred to him in all things, by attending to his ordinances, worshipping toward his most holy temple and listening to his word; but there was once a time when I had no disposition so to do, owing to being led captive by Satan at his will; but thanks be to my God and Saviour, he has unloosed the bands of the Prince of darkness, that bound me down in fetters of sin; he has delivered me from the power of darkness and translated me into the kingdom of his dear Son, and I can truly say that I have only commenced to live about six years since, for I consider all my days previous to my conversion as dead unto righteousness, and dead unto temporal happiness; and dead unto that spiritual blessedness I have since experienced, and O my soul, which I might long before have enjoyed to the honor and glory of my God; but now it shall be my soul's desire to remain free, and be no more entangled in the yoke of bondage; yes, the Son has made me free and I shall be free indeed, and always keep holy the Sabbath of my glorious King. Gen. Washing-

ton, the father and preserver of his country,
 would not receive nor pay visits on Sundays,
 even from his nearest relations, but kept that
 day sacred to God; O may I obey God rather
 than man, and imitate my illustrious country-
 man. Sunday visits I have ever condemned
 since I have been what I profess to be, and shall
 continue to disapprove until I am convinced they
 tend to the glory of God; in some cases they
 are admissible, as in a professional point of
 view, to the sick, or where we do it for the good
 of the soul, for we are commanded to visit the
 fatherless and the widow in their affliction and
 keep ourselves unspotted from the world; this
 being pure and undefiled religion; but to be
 wandering about from house to house, on the
 Lord's day for the sake of our belly—indulging
 in worldly conversation, slandering our neigh-
 bor and backbiting one another, is highly
 criminal on any other day, save Sunday, and
 I am well convinced when persons assemble to-
 gether in those visits, there is always a multi-
 plicity of words of which many will be idle, and
 of every one of which we have to give an ac-
 count. It is true the religion of Jesus is fre-
 quently a topic, but lamentable to say, conversa-
 tion upon this one thing needful, is not always
 conducted in such manner as to be profitable,
 there frequently being dispositions and tempers
 manifested in no way consonant with the spirit
 of the gospel. O my Lord and master, ever
 make me able to keep the resolution I have
 formed and never depart from thy loving kind-
 ness, but ever rest in thy arms of love; glory if

thy name in all things here below, and sing thine everlasting praises above.

Great God when I thy goodness view,
 Through all my lane of life persue;
 I'm struck with wonder and surprise.
 That thoughts of nothingness to thee arise,
 Thou hast my feet from miery clay,
 Extracted in one happy day;
 And placed them on the rock of ages;
 Even thy word those sacred pages,
 All my ways thou hast made strong;
 Put in my mouth a pleasant song,
 Praises to thee my Heavenly King,
 Who from death destroyed the sting;
 Thou hath my path in safety kept,
 While awake or while I slept,
 And from seen and unseen harm,
 Delivered by thy mighty arm.
 O may I keep thy Sabbath day,
 Not to visit but to pray,
 And when below I've spent them to the best,
 Give me above a Sabbath of eternal rest.

MEDITATION VII.

MARCH 2.

This evening while seated in my chamber I contemplated upon the goodness of God toward a fallen and sinful race; his manifold blessings which are alike impartial in their nature, both to the just and the unjust, but far more excellent than all his unbounded compassion to the children of men who lay involved in the ruins of the fall and must have experienced eternal as well as spiritual and temporal death, had it not have been for the intervention of his only begotten dearly and beloved son, who to avenge the wrath of a sin avenging father and make a way whereby man might be saved upon the principles of justice, and be reconciled to his offended sovereign, he, the son, the everlasting father, the wonderful counsellor, the mighty God, the Prince of peace, descended from the realms of eternal bliss, unrobed himself of all the majesty and resplendent glory of eternal Heaven, appeared on this terraqueous globe, was conceived of the Holy Ghost in the womb of a virgin, took humanity upon himself, when none in Heaven or earth was found effectually able to accomplish this wonderful thing but himself, (and all for what?) alas wonderful love, that its benefits might be infinitely extended to a lost and ruined world; but far more excellent and tragical than all, this everlasting condescension and love, cost the Saviour of mankind

his life. Yes, yes, O my soul, wide expanded upon the Roman cross hung the man Christ Jesus, the King of Kings, God manifested in the flesh; his sacred feet and hands nailed to the accursed wood; his tender side pierced with the deadly spear, while from his side and seventy-two punctures beneath the piercing crown of thorns, his precious blood flowed copiously for the ransom of not only me, but for every human now existing, or who will exist while this vast universe shall perform its annual revolution; yes, yes, O my soul, he expired upon Calvary's bloody brow, and all for me, unworthy me; but was this man Christ Jesus annihilated, or did he fall to rise no more? no, no, he burst the gates of death, led captivity captive, and dragged after him the chariot wheels of hell and gave gifts unto men; after having remained in this vale of tears thirty-three years, thirty of which time he was subject unto his parents and three years going about doing good, preaching his everlasting gospel, healing the sick, cleansing the leprous, opening the eyes of the blind, unstopping the ears of the deaf, raising the dead, restoring the maimed, converting water into wine, and casting out devils; all done previous to his crucifixion, and after that event forty days was spent in frequent communications with his disciples, exhilarating and cheering their hearts with the most benign and wholesome doctrines, encouraging and even confirming the belief of doubting Thomas, by presenting himself in body, saying behold my hands, my feet and my side, reach forth thy hand and

examine, and no longer doubt that I am HE who could not be held captive by the tomb. O my soul what condescension to even doubting Thomas, who had seen the Lord of glory, and yet to doubt; at the expiration of which time, he ascended from the midst of five hundred brethren to the bosom of his father. They stood with amazement and gazed on him till infinite space, the high vault of Heaven, clad with ethereal blue, stepped between and closed their view. Yes my soul, he is now seated at the right hand of the majesty on high, as an advocate with the father for thee; but notwithstanding this, thanks be to his name, although he has disappeared from personal observation, yet he shines equally resplendent through the comforter which could not have come had he not went away, and which he promised after his departure should sweetly dwell in the hearts of all his followers; yes my soul, this is the divine person; the days man who stepped between me and his offended father, and received the just demerits of thy aggravated offences in his own person and gave me a right to the tree of life, through his death, upon the terms of the gospel; yes this is the King of Kings and Lord of Lords, who was manifested in the flesh, justified in the Spirit, preached unto the Gentiles, seen of angels, believed on in the world, and received up into glory; and shall I, for whom he has suffered so much, and as it were sweat great drops of blood in the garden of Gethsemane, that I might be redeemed from under the curse of a broken law. and banquet in his smiles in

the bright mansions of eternal day. O may my days be spent to his honor and glory! may my heart continually beat with gratitude to so good a Creator, and songs of everlasting hosannas dwell sweetly on my lips to his praise; may my life be an example to others to glorify God; may it be my continual business while I dwell in this vale of tears, to prepare for a happy entrance above; may it be my whole soul's desire to know nothing among mankind but Jesus and him crucified, and when my sand has run out, and my time has come, may I shout the praises of my God, while passing through the dark valley and shadow of death; die in the triumphs of faith, and my little bark at last be safely anchored around the eternal throne of him who hath died that I might live and have life more abundantly; to him be glory given by all on earth and all in Heaven.

MEDITATION VIII.

MARCH 5.

O my soul, how shall I praise or sufficiently adore the goodness of my adorable King and Redeemer for the ineffable soul cheering and exhilarating truths, contained in his sacred and everlasting word, and qualifying men of like nature as myself, to expound and dispense this word of eternal life, for the edification of all his children, and as savours of life unto life, or savours of death unto death, to sinful and fallen man.

This morning I heard the gospel of my blessed Jesus preached, if I ever heard it preached in my life, from the following words contained in the twenty-fourth chapter of St. Matthew, thirty-eight and thirty-ninth verses: "For as in the days that were before the flood, they were eating and drinking; marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." The preacher, in sermonizing those words, appeared considerably animated in his discourse, and the value of immortal souls lay heavy on his mind, and I believe if there be a Heaven-born or Heaven-bound soul, he is one of that number, and as to the certainty of that fact I have no doubt whatever, no more than I have of my own existence, and in evidence of that fact I felt that wisdom that com-

eth from above dictate to my soul the truth of every assertion and whisper, with a still small voice, Jesus beareth witness unto that discourse and testifieth by his spirit thou art his; but O my soul, may every sermon I hear build me up in the faith of the gospel, and prepare me more and more for the reality of the truth; and I who have fled unto Jesus Christ, the ark of safety, for refuge from the eternal wrath that will eventually be poured out upon incorrigible sinners, the children of disobedience, and as I have a foundation in him firmer than the everlasting mountains, which must pass away at the general retribution of all things, and melt with fervent heat. Yes my soul, I have a foundation which never can be shaken; which stands as firm as the pillars of Heaven, and which cannot totter in the wreck of matter and the crush of worlds. Yes my all efficacious Saviour, thou art my rock and my fortress; thou art my ark of safety, in which I have freely entered, and I am sure thou wilt never leave me unless I forsake thee; grant, O my Lord, and my God to enable me to cleave closer and closer to thee and continually realize indeed that I am thine and thou art mine; may the vices and enormities of this sinful day teach me virtue—may I every day of my life see more and more of the heinousness of sin, and the beauty of holiness! May I ever be on my watch-tower, for in such an hour as I think not, the Son of man cometh! May I continually watch and pray, lest I enter into temptation, and endure temptation, for blessed is that man that endureth temptation, for

when he is tried he shall receive a crown of life which my Lord and my God hath promised to them that love him. Yes my soul, endure a little longer by the grace of God, and ere long thou shalt shine forth as the sun in the kingdom of thy Heavenly father, and sing everlasting praises to him who hath washed thy robes and made them white in the blood of the lamb. But O my soul, what will be the end of those who love not God and obey not the gospel of his Son, who trample the blood of the covenant under their feet as an unholy and unclean thing, and will not have my Saviour to reign over them. Me thinks, O my soul, dreadful the thought, but just the sentence, they must be banished from the King of Kings into everlasting misery, eternal despair, and interminable woe; where not one beam of hope can ever gild the infernal regions, and where mercy is gone forever. Yes, O my soul, yes awful reality of woe—parents bidding an everlasting adieu to those tender offspring they have dandled on their knee—husbands and wives meet to part no more—sad the thought that those partners who shared in the joys and sorrows of each other in yonder world, and by their mutual sympathies smoothed the rugged path of life, cannot say one kind word in behalf of their nearest friend—while one is received by the King of glory with well done thou good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many, enter thou into the joys of thy Lord; while it will be said unto the other, depart from me ye

cursed into everlasting fire prepared for the Devil and his angels; where is weeping, wailing and gnashing of teeth. O my soul, what will some parents have to answer for themselves, for the little restraint they have exercised toward their children, in bringing them up in the nurture and admonition of the Lord? what will be the apology of other parents who delight in teaching their children to take the name of my God in vain, and by their unholy conversation and wicked example prove the destruction of their beloved offspring? were it not better they had never knew what parents were? Yes my soul, it had been better they had never been born. But let others do as seemeth them good; let it be thy determination to secure the salvation of thy soul and clear thy skirts from the blood of any, by a pious walk and a goodly conversation, and endeavor to persuade others to go along with thee to possess the Godly land. O my God, my Saviour and my all, into thy hands I commit myself and all my ways direct me in the way everlasting, while subject to the vicissitudes of this lower atmosphere, and when my change cometh take me home.

MEDITATION IX.

MARCH 9.

This evening after previous morning devotion and reading, I took the advantage of a beautiful day in recreating myself in an adjacent meadow to my dwelling. The grass had just began to peep above the surface of the earth; this, together with the last year's growth, which had become deadened by the stormy blast of winter, provided me a tolerably comfortable seat, on which I reclined and contemplated on days that are past and gone never to return again; the remembrance of some of which was joyous, and others grievous. The high vault of Heaven was clad with ethereal blue, and not a cloud was to be seen, only here and there, which rendered the scene more majestic and lovely, having their borders tipped with a silvery hue from the reflection of that bright luminary which rules the day. The blue bird and the little wren saluted my ear with their pleasing but somewhat discordant notes, while the dove, that most harmless of all the feathered tribe, struck the tympanum of the ear with its mournful cries and translated my thoughts to circumstances that transpired during the time this vast universe was deluged, the ark of safety in which Noah took refuge and in which the little dove likewise entered, and was sent as a messenger by Noah to see if the waters had subsided from the face of the earth, but returned

to him again to the ark, not finding rest for the sole of its foot; but was sent again and returned with an olive leaf in its bill, indicating the waters had subsided from the face of the earth, and left it once more for the culture of Adam's surviving posterity. Yes, it was here I thought of the joys and sorrows of this life, and of a man who had been united in the hymenial ties, who pillowed his head on the bosom of his rib, for the protection and preservation of whom the last drop of that red current which runs through his veins would have been sacrificed and suffered his right hand to forget its cunning and his tongue cleave to the roof of his mouth before he would have placed in that bosom a thorn or left her to weep over the fickleness of mortal love. But how changed the scene?—her whom he once possessed has become as though he had none—she has given him up to the bleak world, and ceased to love him whom she has said she once loved. Can this be the female who has often pressed him to her bosom with all the enthusiasm of love? Is it possible this can be the companion, for whom he has run on any danger, for whom he has encountered any difficulty and withstood the roaring noise of the elements, vivid lightning, sonorous thunder, blustering winds, torrent rains, that she might not be deprived of his company during the dark shades of the night, but have his frail protection during those frightful scenes; he is still of the opinion, from what I have heard him say, that had not his rib received bad counsel and the most persuasive language made use of to induce her

so to do, she would not have been so precipitate in her flight, and might have yet been what religion would dictate she should be. I sometimes converse with him and he appears cheerful, and I firmly believe reconciled; he seems to enjoy the religion of Jesus and thanks the great ruler of Heaven and earth, who is clothed with honor and majesty, that he the King of Kings, has not forsaken him in his great affliction, but has given him of divine grace that patience, fortitude and peace which the world can neither give or take away; unto him he went, breathed out his soul in prayer, and he has given him wherewith to stand all the fiery darts of the wicked one, and he has learned from this, ever after to wear all earthly things as a loose garment, so that when they are torn from him they will not rend his heart; before this he was probably too much fascinated with the things of time, relying too much on them for happiness, but now he has learned by true but melancholy experience, that the vanities of this world are nothing but vain bubbles which are evanescent in their nature and insufficient to satisfy the desires of an immortal soul. Such was the language and the conclusion of this afflicted and unfortunate individual. O may I not murmur at the dispensations of my God, when others are more unfortunate than myself and have stood by the grace of God. It is a principle in human nature for every man to believe his sufferings are more aggravated than others, but let him hear related the troubles of others, and his, comparatively, will sink into nothingness, and in

struggling with misfortunes lies the proof of virtue. O may my trust ever be in the God of the whole earth, who cannot err or do wrong, for I am fully convinced his promises are true and will be accomplished in those who trust in his goodness; he has positively assured me that my light afflictions here, which are but for a moment, shall work out for me a far more exceeding and eternal weight of glory; and supposing my sufferings were great, are they in any sense to be compared to those of my blessed redeemer? No, let not a murmur escape my lips when Jesus' name is brought in question, but let me bow and kiss the rod, knowing that my Lord hath and will do all things well; knowing that my blessed Lord and master was tempted in like manner as myself, yet without sin, and that his sacred word does not countenance, neither foster, an idea of my making my way to Heaven on flowery beds of ease, but quite to the reverse; they that live godly in Christ Jesus shall suffer persecution, not that my God makes it necessary that they should suffer; but as they leave the world the world leaves them; therefore knowing and expecting those things, may I always be equipped according to the gospel; have on my fighting armor; the breast plate of righteousness; my feet shod with the preparation of the gospel of peace; the word of God, which is the sword of the spirit, and the shield of faith; wherewith I shall march on my pilgrimage through this howling wilderness, disregarding the roaring of the lions, the barking of the dogs, always having my roll in my hand, being care-

ful when I fall asleep in my journeyings to the promised land; not to leave it behind and have to retrace my steps back with a disconsolate heart and a dejected brow. O may I fight the good fight of faith regardless of all the fiery darts of Satan, having no confidence in an arm of flesh, but putting all my trust in the God of my salvation; and ere long when in the eye of my master I have been sufficiently inured to this boisterous and insalubrious atmosphere, I shall swell my lofty notes around his eternal throne, where all tears shall be wiped from my eyes, where no sorrow reigns—where no dissimulation can ever dwell—where no inhumanity enters—where love without alloy forever scatters his benign influence, and kindles his sacred flame in every breast—where parting is not known, and death forever barred—there to be through the countless ages of eternity transported with the beautiful and beatific presence of the immaculate God and inconceivable pleasures of that heavenly country.

Dear Jesus let me hold thee to my heart,
 And every care resign;
 And may we never, never part,
 Oh! thou my all that's mine.

MEDITATION X.

MARCH 10.

This morning my medical attendance was required by a person not far distant from my place of residence, who had been a resider, and is a native of Ireland. In passing through the fields on my way thither, a thought struck my mind and I contemplated upon the many sons and daughters of affliction I had visited in a professional way, and my heart beat with gratitude to the great Physician, that he had made me a poor unworthy instrument in his hands in administering to the wants of many, and through his agency restoring them to a state of convalescence, and though my kindness has not unfrequently been repaid with the basest kind of ingratitude, yet I rejoice to think that I have a principle implanted within me to return good for evil, and not be slack in conferring upon my fellow creatures any favor within my dominion of granting. The day was somewhat pleasant although the sun was obscured by clouds, and there descended a light drizzling rain, which soon subsided, and in a measure scattered that mental gloom which was occasioned by the diminution of the pressure of the atmosphere on my feeble and delicate frame. While thus mentally engaged I reached the dwelling for which I journeyed; the first object that struck my eye was a large mastiff, who appeared considerably animated at my unseen

approach, and manifested a disposition to deal with me unkindly, at which symptom I was not altogether pleased, but in order to keep peace I gently raised my hat from my head and lowered it gradually to his view, which completely pacified him and made way for my entrance into the humble little cottage, beneath whose roof, beside the little family, were some near neighbors who had displayed their humanity and good feeling toward the sick and his family, in a friendly visit. I sat me down and conversed with the good people upon various domestic affairs, which appeared previous to my entrance to have been the topic; but my attention, although unobserved, was considerably attracted by the scanty furniture of this humble cot; two old half made oak bedsteads stood, one in each corner; and they had no cupboard in which to place their plates, but an old shelf fastened parallel with the logs which had their external surface doated, from the length of time they had been standing; together with the above, a table, two chairs, wheel, pot and oven, was all the household furniture those humble dwellers were in possession of; but still notwithstanding their extreme poverty all was merrry, and happiness seemed to be there. The old lady, the mother of this family, if she had sorrow she appeared to enjoy herself with her pipe and tobacco and smoke it away; while the eldest daughter used her hands quite nimbly at the spinning wheel, and the other children listened very attentively to every word, eager to catch each passing sentence; while the old

man, the father, was confined to his bed, but now and then would join in the conversation with some degree of hesitancy owing to the difficulty of speech without some pain, occasioned by a very sore mouth, the effects of mercury. After having sufficiently examined my patient and giving directions, I took my hat and bid the inhabitants of this humble and poverty-stricken dwelling adieu, promising to visit them again. In returning home my thoughts dwelt upon their pitiable though in one sense almost enviable situation; it is true they have not all the necessaries of life, nor wherewithal to get them, yet they appear, and are I firmly believe, much more happy than many of my fellow mortals, who are surrounded with all the blessings of life and even wasteful luxuriance; for it is a general axiom, the more a man accumulates the more he wishes to accumulate, and let his wants be ever so numerous, it is the disposition of many, even should they be satisfied in one point, others invariably will follow until they have plunged themselves inextricably into debt and prove insolvent, and have at last to rely on the charity of others, because they would not keep their wants in the due bounds of reason; and are they not more happy than they who burn the mid-night taper in order to penetrate into political affairs and sway the nation by their acquired wisdom, who have every circumstance of their lives brought to public view, through the opposition of their competitors; who are considered for their public and private sentiments, and even have their domestic circle

brought in question, and if through opposition they fail in their expected plans, they retire from public life far more chagrined—far more disabled to pursue their domestic pursuits; and a series of years may roll over their heads before the unfounded and unjust slanders of their opponents will be entirely wiped from their injured though unpoluted conscience. It is a truth and experience, melancholy experience, has long since taught that happiness dwells not on the Kings throne, neither in his Court. Alas! let fame spread her panegyric far and wide and encircle the head with a diamond crown, yet happiness can never reign there unless virtue accompany it. Yes wisdom, even she cannot hold so great a treasure unless she take her origin from above; yes my soul, Solomon can vouch for the truth of my assertion; for in much wisdom is much grief; he that increaseth knowledge increaseth sorrow. I have no doubt Solomon was envied his wisdom, although he was a wise man in some things and a fool in others, no doubt many envied him his prosperity that had no good in themselves and thought every body else of a similar stamp; but why did they thus do? Solomon was not a happy man, although he had every thing that was desirable to the heart of man; he enjoyed all the innumerable blessings of this world; yet his exclamation was, "all is vanity beneath the sun; vanity and vexation of spirit." Can any reasonable mortal suppose for a moment that Solomon with all his affluence, was as happy a man as the humble cottager, who with his own hands tills his

soil, spends his days in the continual service of his Creator, and enjoys the confidence, experiences the heart-cheering consolations of one lovely and kind companion; while solomon had three hundred wives and seven hundred concubines. Yes, O my soul, it is nothing but that wisdom which cometh from above; it is nothing but that riches—the riches of the grace of my Lord and Saviour Jesus Christ, can constitute happiness here below. Then O my soul, let the word of God ever be my treasurer; let his spirit ever be my comforter, and let my heart ever weep at the tale of woe, and my hand as far as lieth in me, extend succour to suffering necessity; and my last days be better than my first, and eternity my reward, there to be with all benevolence forever and ever.

Dear Jesus let my passing moments say,
 I have numbered each and every day;
 And all my conduct prove in time,
 That I am in thee—thou art mine.

MEDITATION XI.

MARCH 11.

This evening my intellectual powers being somewhat depressed, owing to the heavens being hung with thick clouds, and the sun, that bright luminary, obscured from my view, I sat me down and took my quill, that best of friends, the solace of many an hour, to drive away that mental gloom, so that my sensorial powers might display their every thought with unencumbered ease; but in spite of every exertion it will not let me collect my wandering thoughts in that easy style I unfeignedly would hope, upon a subject I have long ruminated,

But still I'll spread my little sail,

And the wind may blow a prosperous gale.

I have frequently contemplated upon the ways of Providence and have often wondered and been somewhat surprised to see the various distinctions among mankind in this world; how varied the scene of human happiness and human woe? One man in opulence, possessed of wealth and all the enjoyments the earth can afford, surrounded by friends on every quarter, courted by the peasant and the prince, attended with all the gaudy retinue of a King, panegyricized by the rich, and honored by the poor, all through lucreferous motives; while he himself is es destitute of humanity and virtue

as the prince of darkness, who alone decoys to deceive. Yes, he does not hesitate to deceive his neighbor that dwelleth securely by him; rejoiceth in slandering him when he wishes to hide his own vices, and struts about with all the self-importance, as if he really was the King of this lower soil; while in yonder cottage dwelleth another kind of a poor man, with a large family dragging out a life in all the penury and pinching poverty to be conceived; who serves God with his whole heart, although he has not wherewithal to obtain the comforts of life, yet appears to run his race with a goodly degree of contentment, owing to that principle being implanted within, which abhors the idea of envying the rich, or stooping to the shrine of folly in order to obtain his favor or countenance his vices. I say when I see all these things presented to my view, it seems the ways of Providence are unequal, mysterious and past finding out; but let not the rich man glory in his riches; let not the wise man glory in his wisdom; let not the strong man glory in his might, but he that glorieth let him glory in the Lord. Although this apparent inequality cannot be accounted for by me here, yet there is coming a time when the righteous shall be in authority and the people shall rejoice, but when the wicked beareth rule the people mourn; but O my soul, why wonder at the prosperity of the wicked, they are only prosperous in their day? why wonder at their riches, for it is as hard for a rich man to enter into the kingdom of Heaven as it is for a camel to go through the eye of a needle;

why wonder at their nobility, it is not many of such are called by the blessed redeemer to undergo the afflictions of his followers, or chosen to leaven the world with his gospel; why wonder at the strong man, for his strength is insufficient to contend with the Almighty; and O my soul, thou oughtest to rejoice that thou art not numbered with the subjects of the Prince of darkness, for they will all, without repentance, have their portion in the lake of fire; yes, the tale bearer, the slanderer, the scorner, and he that worketh ill to his neighbor, will all sink beneath the frowns of a sin-avenging God, down to the shades of eternal darkness, to pay the never to be cancelled debt accumulated by polluted lips; but, O my soul, considering as it were that thou hast to contend with principalities, powers, and wickedness in high places, how hard it is for thee to keep thy garments unspotted from the world? how hard it is for thee to remain untarnished who hast to provide for the sustenance of this frail body in which thou art contained? Thou knowest this world has become so polluted that unless thou flatter the rich, dissemble to the poor, and countenance the vices of the opulent and those in authority, thou wilt not so abundantly provide for thy cottage of clay, raise thyself to the pinnacle of honor, and have thy name spread far and near upon the wings of fame; but O my soul, let me reason a little with thee—dost thou know thy origin? it is presumable thou dost; well thou art well convinced thou art not inexistent, because thou hast a being; neither art thou self-

existent, for thou hadst a beginning; but thou knowest thou art immortal, for thy Creator made thee immortal; then as thou art of so noble an origin, while thy house, naturally speaking, is and ever will be finite, let not thee, O my soul, be brought in subjection to the deeds of the body, for thou art commanded, and it is thy duty as well as thy privilege to mortify them, for thou hast to give an account for the deeds done in the body; then O my soul, as thou art in this tenement of clay as a rudder in a boat, O mayest thou steer the straight and narrow way, and keep thy little bark from being beaten by the gale of iniquity, upon that coast where those that founder can never shove off, nor have one drop of water to cool a parched tongue, nor a crust of bread to feed an ever famished, but never dying soul; then let come what will come, to charm, fascinate, and entice; O mayest thou ever resist them as inimical to thy best interest; O mayest thou flee them as thou wouldst a deadly poison, and make a locked resolve to keep thy little house in due order in which thou dwellest, so that when thou art deprived of it thou mayest have one more permanent, in which thou wilt dwell with everlasting safety, while ample ages roll their eternal round; yes, my soul, I warn you not to countenance the vices, and stoop not to partake of the folly of the rich, the mighty and the noble, that are of the world, in order to provide more fully for thy house of clay, or that it may have its desires gratified at the risk of thy everlasting peace; for it is better that thy house should not

be completely furnished with the lucre of this world, than that it should be the means of thy everlasting destruction; and though we have frequently to correct one another, yet I tell thee, O cottage of clay, I beseech thee not to degrade thy noble companion, in your journey through life, but mutually study each other's interest; letting immortality always sway mortality for the better, and be his comforter in low estate, for we both must soon depart from this wilderness of sorrow; and you mortality put on immortality; and you corruption, put on incorruption, and then we shall both dwell with our Creator in the blooming fields of eternal elysium; surround his glittering throne, and enjoy all the benefits of that heavenly country, which thou wilt purchase by thy obedience to thy King and the deprivations of thy house of clay,

There to join and ever sing,
Praises to our glorious King.

MEDITATION XII.

MARCH 11.

At this time, while all nature is wrapped in the sable curtain of darkness, I take up that faithful friend, my quill, to pass the fleeting moments away, until I lay my garments by to enjoy that refreshing repose which endues the system with new energy and prepares it for the exertions of the ensuing day; while thus exercised, that little thing composed of wick, tallow and blaze, which is an emblem of life that gradually wastes away; struck the retina or optic nerve which receives the image of the object in vision and enabled me by its combustion to write my meditation. I could not but reflect upon the principal agents in the production of light; the capillary attraction which draws the tallow to the blaze as the wick becomes wasted; and it being through the combustion of hydrogen gas the blaze is produced, and kept up through the influence of oxygen, and carbon, formed from the wick; it would be impossible for a candle to burn if deprived of the oxygen which is one of the components of the atmosphere, and is essential to the support of animal life and vegetation; how thankful we ought to be to our great creator, that he has provided us with so many materials for our benefit and comfort; but notwithstanding we are subject to murmur at our lot; but why should we, when we know it is but of short duration,

and a mixed cup of pleasure and pain; why should we be discontented, when it is no way advantageous but rather injurious?—to the contrary we should be contented; we brought nothing into this world and it is evident we can take nothing out, and the christian, especially, above all others, should be a contented man—he having promise not only of this life but that which is to come. Godliness with contentment, is great gain, and if we will look up to Heaven and reflect that it is our principal business so to direct our course here, that we may get there; then look down to the earth and see what a very little spot we shall have to occupy—then take a view of the world and see the vast number of our fellow mortals more miserable than ourselves, I am sure we can have no reason to complain, but will see in what real happiness consists, and that is in a contented mind, which alone can be enjoyed to the greatest advantage by the children of God.

Great God my thoughts to thee I give,
 O! let me ever to thy glory live,
 And in this bosom always find
 A loving feast—contented mind

MEDITATION XIII.

MARCH 12.

This day being very disagreeable, the heavens above covered with clouds, and the earth below pliant and soft, owing to the atmosphere being previously saturated with water. In the same manner water becomes saturated with salt to such a degree as to be incapable of holding a greater quantity in solution any longer; then it is dropped upon the earth and refreshes the plains, fertilizes the soil, and makes all vegetable creation assume an aspect of grandeur and beauty. It was on such a day as this I contemplated upon a subject which critical observation will enable me to comment on a little, I hope to the offence of none. It is evident from the sacred oracles of divine revelation, that man when he first came from the hands of his maker was perfectly pure, holy and righteous, and that he had the ability given him by his creator to remain in that state provided he chose so to do; it is likewise evident that Adam was made subject to the law of his God and had the ability to do or not to do any thing commanded him by his sovereign, which constituted him a free agent, and life and death were set before him; life upon the principles of obedience to the commands of his maker, death upon the violation of that law which was solely intended for his welfare. Adam did

reverence this law for awhile, likewise the woman who was formed from his rib and afterwards became his help mate, the Lord seeing that it was not good for man to be alone; no doubt Adam was much rejoiced to have given him a companion with whom he might associate with joy and pleasure, they both having an eye single to the glory of their Creator, could be more built up in the firm assurance of keeping inviolate the injunctions of their heavenly King; no doubt they have frequently walked arm in arm on beautiful evenings, viewing the delights of the lovely garden with hearts swelling with the love of their Creator, while their throats were melodiously tuned to his praise. Me thinks Eve addresses Adam in this strain: "My beloved Adam is this not a delightful spot; see the little warbling songsters of this shady bower, how they skip from spray to spray and pick their gay plumage; see the little quail: at our approach how he secrets himself in the green grass, chirping as he runs; and behold Adam that smallest of all birds, the humming, how he flutters from flower to flower, extracting their sweets. O! Adam, is this not a delightful place, here we will ever live in the favor of our God, and not one distracting thought shall ever ruffle our innocent and composed minds." Thus this lovely couple past a short time in the paradise of bliss, before the melancholy sound struck the ear of Adam—Eve has transgressed. O my soul, what must have been the heart-rending grief and sorrow of the Father of mankind, when he knew that Eve, that

dear companion of his bosom, had suffered herself to be beguiled by the Serpent, the Prince of darkness, to partake of that fruit which was forbidden and stood in the midst of the garden, and the reception of which would be an infringement of the law of her God, and bring upon all her posterity the wages of sin and death, and forever banish her from the roseate bowers of bliss. I say what must have been the melancholy feelings of Adam when he knew his wife, the wife of his bosom, had committed this wicked act; must he not have concluded she is lost? lost to all intents and purposes; and now what shall I do? O how shall I act on this all momentous occasion? shall I permit her to leave me forever, and no more enjoy that company in which I have experienced much happiness? shall I permit her to be banished from my presence and forever sink beneath the weight of a guilty conscience? O no! Well then how shall I act? I must determine upon some course without delay; if I eat, I shall likewise forfeit the favor of my God, and be banished from this paradise of love. O! what shall I do? it is impossible for her to remain here any longer, and she cannot be reinstated, for she has transgressed—yes, vilely transgressed; and not willing to be alone in the transgression, she wants the husband of her bosom to be involved in the ruin; she entreats him, contrary to his best interest, to violate the law of his God. O my soul, me thinks Adam was in a sorrowful dilemma; not knowing whether to receive or reject; but woe beaten and sorrow struck for the situation of Eve, he

violates his Maker's command—plunges his soul into all the penalty and horror of a sinful deed. Was ever love like this toward woman? Adam dies to join his wife, and brings death upon all mankind. Yes my soul, woman was the occasion of sin and death in this world, and how many are there in existence, that instead of proving a blessing to man, heap with devoted diligence, everlasting curses on the head of men? Yes, there are some as wicked as the serpent that beguiled Eve, but thank God this number is limited; and there are likewise some men who are wicked, sensual and devilish, destitute of the nobler feelings of humanity, and inferior to the brutal creation; but there is a class of those gay butterflies of creation which I do not consider as proper companions to be taken to the bosom, and united with the fate of a discreet man, “and I would caution him to be ware of that glittering eye, that gigling laughter and bewitching conversation—that sparkling drape-ry and theatrical gesture, which attracts the whole attention of the multitude; that lady is not sincere, for coquetry is deliberate insincerity. Those charms are not natural, but borrowed; they will be only worn until her victim is subdued and firmly reduced within her power. They are the artillery of artificial love, and need not be discharged after she has made a conquest. No woman was ever yet seen striving to delight her husband by bursts of pleasantry, or to excite his admiration by extravagance of dress, negligence of her domestic affairs, frequent visits, wastefulness of the neces-

saries of life, slovenliness or exposure of person; avoid these artificially fascinating damsels; they will assuredly grow insipid; and if they remain faithful to their marriage vow, their continuance will, in general, be owing not to a principle of love, but a fear of exposure." Matrimony should not be inconsiderately or lightly entered into by any man; it is an important epoch in life, and they who make an imprudent choice may seal their own destruction, unless they possess uncommon fortitude of mind. Then, O young man, let me warn you to be cautious in your choice, and take not to thy bosom one that is possessed of the above contemptible qualities, for I can assure you it is only the candid, cheerful, contemplative, plain dressing, unaffected female, who is not seen frequently gadding abroad; who is fond of her own domestic circle; a chaste keeper at home, not extravagant in dress; not possessed of an ungovernable disposition, but meek, mild, and humane. To obtain one in whom dwelleth all those good qualities, look out for a christian, for I would presume to say you will not find that person in the ball room, in the theatre, at the card table, but at home or in the house of God. It is true you may sometimes be deceived by the professor of religion, but I am sure you will not by the possessor, and it is highly essential you should be a believer in Christ, or a christian, for persons should not be unequally yoked together; believers with unbelievers, if they wish to be as happy as they otherwise might be; you must put yourself to some trouble to be fully acquaint

ed with the disposition of the object of your amour—you can easily ascertain her general deportment from personal inquiry, and if she correspond with the description laid before you, clasp her to thy bosom and hold her as a treasure; treat her with all kindness, love her freely, and water such plant continually by the hand of affection and the heart of tenderness; exercise mutual forbearance, and thy life will imperceptibly glide away with pleasure, for “woman was made to be the assistant, the endearing companion of man; she was created to give vigor to his exertions, and animation to his actions; but when once resentment has taken possession of her bosom, which ought to be the retreat of virtue and humanity, she is instantly changed into another being; shall I say almost as implacable and subtle as the arch fiend by whose cunning man was driven from the roseate bowers of innocence and simplicity;” but this cannot be applicable to any that have the love of God shed abroad in their hearts; who know that they have passed from death unto life, because they love the brethren, for such are not inexorable but good, mild, gentle, easy to be entreated, and full of good works. O my soul, as Christ my Saviour, see my wretched fallen state, through my first parents and lived, suffered, died and hath risen again, that I might have a right to the tree of life upon the principles of obedience. O may I lay hold on eternal life through him, and at last be transplanted in that garden of eternal roses which receive their odour from the breath of Him

who is the fairest among ten thousand, and altogether lovely.

Who in our wretched woful fall,
 Came down and died to save us all
 From that sad and sinful state,
 Brought from the fruit that Adam ate.

MEDITATION XIV.

MARCH 12.

This morning having enlarged pretty freely upon the qualities in the feminine gender, which would have a tendency to render unhappy the masculine part of the creation, by their coming in contact through the process of matrimony, therefore having commented on one side of the subject I hope it will not be considered criminal in my tracing the character of those on the other side, that would make happy in a connubial point of view, the excellent female of the earth; while there is a character or characters in the masculine sphere of life that break the fond heart of the excellent female, by her unwarranted and highly injudicious union with him in the joys and sorrows of this life; it is none but the sober, industrious, persevering young man, who attends to the occupation in

which he is called; who does not visit, nor is seen lounging about the tavern; who never throws the card, and is not seen too frequently raising the inebriating bowl to his lips; who does spend those hours in carousing, which should be found in that repose which strengthens the system and enables it to pursue wordly labor with ease and comfort; who is not a frequent visitor of the theatre, billiard table and ball room, but spends the surplus fund in the purchase of useful books and in the school of charity; who is ever punctual to his word and weeps at the tale of woe; who is not ashamed to be seen supporting with his arm an aged mother through the streets; and delights in gratifying his sisters by the hand of accommodation, and the heart of cheerfulness; who obeys his parents and reverences them in their old age, by supplying their little wants; take such a man to thy bosom, for he will make thee happy; but the reverse, abhor and detest, and barter not thy peace nor be by glittering ills betrayed, for it is not the drunkard, the gambler, the spendthrift, the disobedient to parents, or him that withholds the hand of charity from suffering necessity, or is ashamed or unwilling to supply the wants of the aged parents, and by his irreverence brings their grey hairs down with sorrow to the grave, who more through the fear of censure than love, is prompted to extend the hand of gallantry to his sisters, or to support the trembling limbs of her who bore him; who neglects his wordly avocation, visits the house of prostitution, regardeth not his word;

a profane swearer; scoffer of religion; who displays all the artifice, intrigue and dissimulation of the wicked one, to ruin and drive to madness and despair, the brightest pearl, the most transcendent ornament that sprang from the hand of the Creator, amiable woman. I say listen not to his charms, charm he ever so wisely, for he wilt bring thee to poverty, distress, disgrace and want, for his heart is destitute of virtue, and how is it possible for him to water that plant? O my God, let me ever observe and pursue what is written in thy word and ever discountenance that which would tend to the injury of my fellow mortal—let me live in thy fear—die in thy favor and be ever with thee.

O! may we ever cautious be,
 Of all we hear—of all we see,
 And always act the noble part,
 Nor suffer aught possess the heart,
 That would lead us from the way,
 That leads to bliss—eternal day.

MEDITATION XV.

MARCH 13.

This day being beautiful, the sky not obscured by a cloud, the air moderately cool, clear and refreshing, I devoted my morning hours to reading; but my mind being somewhat wearied from much contemplation, and my body fatigued from confinement, I took my angle or fishing rod and proceeded to a creek not far distant from my humble dwelling, called Cox's Creek, from an early emigrant by that name having located near its origin, and there spent the youthful part of his days, and where he lay his house of clay, and now his children enjoy the fruits of his labor. I say it was here I wandered in my ramble in order to allure the fish with my hook who smoothly float in this gentle and meandering stream, whose banks are set with huge rocks from between whose pores the gushing fountain issues forth to quench the drought of him who tills the neighboring soil, and refreshes, exhilarates and animates the drooping spirits of the weary worn traveller that journeys in that way, by the refrigerating draught, and not far distant to the south of this rock on which I now recline, up this stream, is situated a Baptist church, who derive their name from John the Baptist, the forerunner of our Saviour, and who they suppose always baptized by immersion or plunging the body under the water, which was the principal motive in being located so near

to this pleasant stream, which is sufficiently deep for their purpose, and in which is contained enough water to wash away each and every sin, if it was or could be endued with that excellence, but it can only be the answering of a good conscience toward God, and it frequently even in that case does not accomplish the thing whereto it was intended; for I have seen many that have had very bad consciences, and that after having submitted to the ordinance called Baptism, their faith being in much water, and if we only view with circumspection the lives of some of those belonging to their little band, we would almost say fond of little faith. I speak not from hearsay, but from actual knowledge—they have a despot, and many have experienced, sadly experienced, his tyrant sway, and some of those who would not bow down to his statutes and images, and pay him divine homage, have been excommunicated the house of God. This thing of reigning over God's heritage must be put down, or the house of God will be converted into a den of thieves and money changers, and the little doves will be sold to gratify the ambition of imperious and despotic sensualists. The rules of this little society of christians, for many of them are such, who fear but will not obey the king in all things, are consonant with the doctrines of the scriptures, but are seldom, if ever, enforced, but always overstepped when passion reigns, which is generally speaking a predominant symptom. No man that has ever been acquainted with their proceedings in church matters can deny the

truth of this assertion; but I am gratified to say that the tyrant is daily losing the favor of the people, and ere long I unfeignedly hope they will be altogether governed by true republican principles, unmixed with the blackness of prejudice, which I am sure will be the means of adding to their number, for the people of these United States, who have tasted the sweets of liberty can never consent to be under the dominion of a king. My attention while thus contemplating, was imperceptibly drawn to objects down this stream about a north west course; yes it was then I thought of youthful days that are past forever; when I danced in the house of a friend to the sound of the violin, at the nuptials of his youngest daughter with my only surviving brother, where all was glee and merriment; when the sun set on my head with pleasure, and if I had sorrow I knew it not. Yes, it was here, although a boy, I participated in the happiness of my brother, and anticipated the time and wished it to roll speedily away, when my happiness should be crowned at the altar of hymen. This old gentleman, my friend, is situated very comfortably—has ever abounded in plenty, and lacks nothing but the grace of God to constitute him happy here and make him so in the life to come. While thus ruminating I thought of the many pleasant hours I have enjoyed in the company and conversation of friends over the hills and far away, and gladly anticipated a time when I may find friends in whom I may confide, who will be my solace in adversity as well as prosperity—bind up my

aching temples with the hand of tenderness and affection, and make all my unfortunate sorrows their own; of such I have thought, and now think, but to find them, I never will in this vale of tears of mortal stamp; but I can tell you of one who has been my friend in every extremity; I can tell you who it is that sticketh closer than a brother; who will not suffer my enemies to conquer, but will be with me when all others forsake me; even if father and mother should disown, yet will he ever claim me as his child, if I only keep myself under the shadow of his wings, I shall never fall, but safely be conveyed to himself, where I shall enjoy every comfort and be abundantly provided for, and never suffer loss, but eternally swim in and enjoy all the blessings of that river whose streams ever make glad the city of my God. This is the best of all friends—his kindness toward me was disinterested kindness—no filthy lucre prompted him to love me—no, it was purely disinterested, and unmerited on my part. O may I have the spirit which was in Christ, for if any man have not the spirit which was in him, he is none of his; my Saviour often re-proved for wickedness—O may I ever manifest my kindness to him for so much unmerited goodness to me; by spending my days to his honor and glory below that I may ever enjoy his glorious presence above.

MEDITATION XVI.

MARCH 14.

This morning having recreated myself by visiting the neighboring woods in order to examine or explore the tender plants beneath my feet, that grow in this luxuriant soil, and try their disagreeable or pleasant qualities by bringing their roots in contact with the nerves of my tongue; some of which were pungent and acrid; others oleaginous and somewhat pleasant, in particular one that has received its name from Adam and Eve, owing to their being two protuberances attached to its roots; one larger than and below the other; the leaf is about an inch and a half broad, and streaked parallel with its length, with white lines; it defies the cold and is generally to be seen during the stormy blast of winter peeping its green head above the snow. Thus in my rambles through the woods in a botanical point of view, in which I delight to see the tender bud peeping from the surface of the earth, and inhale the odours from those flowers scattered here and there with wild indifference, though undiscovered care; I tho't of a subject contained in the sacred oracles of divine truth, with a considerable degree of hesitancy, yet wonder; and whether it be consistent in a frail worm of the dust to indulge a thought upon so profound and mysterious a subject or not, I am not fully prepared to answer

at this time, but ignorantly if it should be wrong, drop a few thoughts upon it; in the word of God we have an account of the fall of man; how he fell, and the inducement or occasion of his fall, which was through the subtlety of the serpent, the Prince of the power of the air, who dwelleth in the hearts of the children of disobedience; but from whence did he receive his origin?—O my soul, is it possible he was once an angel of light, and once enjoyed the favor of Jehovah, and banqueted in all the smiles of the beatific presence of the infinite and incomprehensible deity; and did he forfeit the favor of his Creator? Wonderous presumption, imperious pride, he rebelled against the King of Kings and Lord of Lords, and was hurled from the golden battlements of Heaven with his host of infernals, down to the darkest shades of eternal night, reserved in chains until the judgment of the great day, when death and hell shall be cast into the lake of fire. But O my soul, how could rebellion take place in the fair climes of never ending day where sin and sorrow are not known; where all enjoy the full fruition of that love that hath no end; such knowledge is too deep for thee, O my soul; it surpasses the powers of human imagination and thou canst not give one certain thought upon that awful fact. Thou knowest it is the truth, and that is all thou canst surmise; thou art, my soul, far inferior to thy Creator and must ever be; thy capacity is insufficient to scan the ways of God; but thou mayest without censure apply and draw some beneficial conclusion from

it for thyself. If some of the shining retinue of Heaven forfeited the favor of their Sovereign, which they did, thou ought ever to be on thy guard here below, for thou mayest lose the grace of God; for thou art not more righteous or more holy, nor as much so as the cherubims and seraphims of bliss; thou art created intelligence as well as they; for if they had a law to keep and violated it in their estate, have I not a law to keep, and may I not violate it in my estate, notwithstanding the intercession of Christ, and partake of their curse? for I am not upon a better foundation than angels. Although Christ has died I have to stand or fall upon my own obedience, as well as angels stood or fell upon their own obedience; and have I not on sacred record instances of my fellow mortals being once in the favor of God, but have lost it by disobedience, or why should we have so many cautions in God's word, if this thing be impossible?—What is the language of David, that man of God, to his son Solomon? It is thus: and thou Solomon, my son, know thou the God of thy father and love him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever; but still to confirm the question, what is the language of Isaiah upon the subject? He saith the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. And does not Ezekiel say that, when the

righteous turneth away from his righteousness
 and committeth iniquity and doeth according to
 all the abominations that the wicked doeth,
 shall he live; all the righteousness that he hath
 done shall not be mentioned; in his trespass
 that he hath trespassed, and in his sin that he
 hath, sinned in them, shall he die; can there be
 any language more explicit than this, in con-
 firmation? that there is a possibility of the
 righteous, not the self-righteous of the law, but
 the righteous man of God, turning from his
 righteousness, committing iniquity to such a de-
 gree as without repentance he must irretrieva-
 bly lose his immortal soul. The justification
 here spoken of could not have been of the law, for
 this reason, Ezekiel would not have addressed
 people alive to righteousness when he knew
 them to be dead unto sin, for if they were jus-
 tified by the law they were yet in their sins,
 for by the deeds of the law shall no flesh be
 justified in the sight of God; but what is the
 language of our most glorious Redeemer upon
 this all momentous subject? He says in one place
 while addressing his disciples, ye are the salt
 of the earth, but if the salt have lost his savor,
 wherewith shall it be salted? it is thenceforth
 good for nothing, but to be cast out and be trod-
 den under the feet of men. This is the language
 of Jesus Christ, our God, and shall we hesitate
 for a moment to believe him? Who has ever
 taught that doctrine adopted to our best inter-
 est? Shall we disbelieve the words of ever-
 lasting truth, that continually flowed from his
 precious lips? No, my soul, let God be true,

but every man a liar. Yes my blessed Jesus, thou knowest that when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none; and that he saith I will return to my house whence I came out, for it is swept and garnished; then he goeth and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state is worse than the first. Yes my adorable King, thou art the vine and thy children are the branches, and he that abideth in thee and thee in him, the same bringeth forth much fruit, for without thee we can do nothing; but if a man abide not in thee he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned; for if God spared not the natural branches, take heed lest he also spare not thee; behold therefore the goodness and severity of God, on them which fell severity, but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. Yes, good old Paul, thou wast one that warmly felt the love of thy God shed abroad in thy heart, and thy every exertion was to promote his cause and thy soul's desire was to provoke to emulation and caution, all, not to be high minded, but fear, and thou didst keep thy own body under subjection, lest that by any means, when thou hadst preached to others thyself should be a cast away. Yes thou knew that a christian was the temple of God, and that the spirit of God dwelleth in him, and if any man defile the temple of God, him shall God destroy, for the temple of

God is holy, which temple he is. Yes thou didst address the Hebrews, and say unto them, it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come—if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame; for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins than what hath already been made, the Son of God. Yes, good old Paul, thou didst teach that the just should live by faith, but if any man draw back my soul should take no pleasure in him. Yes, the almighty can take no pleasure in such character; is this not the language of that eminent man of God, and should we not believe his testimony? Certainly—certainly we should, for he spoke what he spoke by inspiration of God. But let us still pursue this subject, and hear what good old Peter has to say, who was crucified for the testimony of his master, by Nero, with his head downward, in A. D. 66. He positively asserts if, after we have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, we are again entangled therein and overcome, the latter end is worse with us than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto

them. Surely there can be nothing more to the point than this. I ask again, if there be no danger in forfeiting the favor of God, why all this cautioning? I cannot see the advantage of this caution to people in complete security; it would be nonsense for me to apprise this or that person of the evil effects of this or that thing, if he could not be overcome by it, or there was not some probability of his being so; but we are not done with this subject yet, although we have shown a possibility of it. We will now take the liberty and opportunity of presenting to your view some persons that have actually fallen from grace; what is the language of John the Divine, unto the angel of the Church of Ephesus? Does he not say, I have somewhat against thee, because thou hast left thy first love; remember therefore from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent. Can there be stronger argument than this to show that there is a possibility even after we have been adopted into the family of God, of becoming wicked and devilish and exposed to expulsion therefrom, and eternal perdition without repentance? Was not Saul a converted man? He certainly was, agreeably to the words of the prophet Samuel, for God gave him another heart, and what was the termination of Saul's career? Did he not take a sword and fall upon it, and die? And is there

any eternal life abiding in a self murderer? Does not the word of God positively say there is not, and my courteous reader, it is presumable you have read of a man after God's own heart, who saw at a distance a beautiful woman, another man's wife, washing in a pool, and he was captivated with her beauty, and sent for her, and lay with her all night, and afterwards placed her husband, a man by name Uriah, a Hittite, in front of the battle, purposely to have him slain, that he might take his wife. Well, do you suppose this man was a man after God's own heart, while thus acting toward Uriah and his wife? No, I am sure you have a more favorable opinion of the purity of my God, than to suppose he can dwell in the heart of a murderer and adulterer, when he has positively affirmed that whore mongers, murderers, or adulterers, shall not enter into the kingdom of God. Then it is evident that if David had died in this situation, he must have been damned, and for what? Why, because he had not the spirit of God. But some will say the Lord would not permit him to take his exit, until he had repented or come back to the fold. If that doctrine be true, let a man do what he may, and repeat it ever so often, the Lord will not let him die in that state; so upon such conditions, he might live forever; but that argument is fallacious and untrue, for we have an account of one whose life was not prolonged unto repentance, for he did kill himself, and that person

was no other save Saul! Yes, David sinned against God, and lost his favor; for thus saith Nathan unto him; through God: wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife. Yes, my reader, this is the truth, and nothing but the whole truth; but we cannot dispense with the subject yet, when we have abundance of proof on record in the word of everlasting truth, to invalidate the final perseverance of the Saints, and prove this state cannot be enjoyed or kept without an active study of holiness in the fear of the Lord! Had not Jesus Christ, the only wise God, our Saviour, twelve Apostles unto whom he gave the power of casting out devils, healing the sick, raising the dead, &c.? And is it not said that Judas Iscariot was his own familiar friend in whom he trusted, although this same person betrayed him for thirty pieces of silver? yet we must not draw an impious conclusion, and affirm he was a devil from the beginning, for that would be saying Christ was familiar with a devil, and trusted in a devil, which would be no less erroneous than false, for Judas fell by transgression; nor did the devil enter into him until after he had taken the sop. Can it be possible that any man can have so despicable an opinion of my Saviour as to believe that he would commission a devil to promulgate his everlasting gospel, and that he was to be one of the

Apostles that were to set upon twelve thrones, judging the twelve tribes of Israel. Yes, Judas Iscariot fell from grace and become a son of perdition, so saith the good book, and many others have fell who have drank of that spiritual rock Christ Jesus. Says Paul to the Corinthians; I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ; but with many of them God was not pleased, for they were overthrown in the wilderness.—Yes, good old Paul, thou hast not been unfaithful to thy trust, nor wouldst thou charge thy son Timothy in vain to war a good warfare, holding faith and a good conscience, which some having put away concerning faith, have made a shipwreck; of whom is Hymeneus and Alexander, whom thou hast delivered unto Satan, that they may learn not to blaspheme. It does not appear from this that once in grace, always in grace, for if that doctrine were true, Alexander, Hymeneus, Saul, Judas Iscariot, and those overthrown in the wilderness, are now enjoying the presence of God in the fair mansions of eternal glory and felicity. Yes, my soul, Christ by his death having fulfilled the law, magnified and made it honorable, so that there was nothing for me to do but to believe in him—live in him, or reject and die through him; then may I be continually thinking how I stand, and take

heed lest I fall. O may I not draw back unto perdition, but endure to the end, and receive a crown of life.

"Ah! Lord, with trembling I confess,
A gracious soul may fall from grace;
The salt may lose its seasoning power,
And never, never find it more!
Lest that my fearful case should be,
Each moment knit my soul to thee,
And lead me to the mount above,
Through the low vale of humble love."



MEDITATION XVII.

MARCH 14.

This evening while free from professional duties, I snatch a few fleeting moments, while reclining in my chair to devote to a subject that I have previously thought of numbering with my meditations, but have deemed it unnecessary until the present time, owing more to negligence than any thing else; but by the help of my little quill, in conjunction with the powers of thought, I will endeavor to place and arrange in that order that will coincide with my own views, should it fall short of that of others, prob-

ably as considerate on the subject as myself. I have long thought of the ways of other intelligences beside myself, and once had a much more favorable opinion of man than I blush to say I now enjoy; there was once a time when confidence existed between men, but alas! to say that time has long since taken its parting adieu, and the present sunk into the basest artifice and dissimulation, all owing to that ungovernable and unsatiable appetite after the lucre of this vain world; and experience, melancholy experience, has convinced the honest man that he lays himself liable to disappointment and chagrin in trusting in the honor of many, or confiding in their rectitude, who court your smiles and favors with the most unassuming address and prepossessing deportment, merely to obtain their ends and satisfy their avaricious appetites, then leave you to weep over your unthoughtedness and laugh at your folly and blinded prepossession in their favor, when the least penetration might have enabled you to detect their ungrateful motives and demon born devices; while there are others who may wish you to extend the hand of accommodation, and display the heart of benevolence through genuine and purely honest motives, having no design to injure you in any sense of the word, but who generally have very little forethought about them in their pecuniary affairs, and seldom keep their wants within the due bounds of reason, but lavish away their little income in such things as they do not actually need, until their out goings surpass their incomings, and they are compell-

ed to sacrifice their little patrimony to satisfy the demands of the creditor; and should it fail in liquidating their accumulated debt, then the friend must step in who has put his hand to their paper, and purchases his temerity at a pretty dear rate, through the instrumentality of the little pittance in his purse; and if not sufficient there, why he has a fine horse, waggon and team and plenty of household furniture which will vend well and pay what he did not expect to pay. Well, well, he will say, little did I expect this unforeseen catastrophe; why, I had not the most distant idea that my friend would ever be reduced to this; but it has now happened and I must make the best of it I can. It is lamentable to say, if I am stripped of my property, how shall I provide the necessaries of life when the means of obtaining them are wrenched from me. And O my soul, here is a large family must be provided for, which now might have been comfortably situated, had it not have been for my injudiciously having placed my name to his paper. O that I had listened to the companion of my bosom, when she reasoned with me upon the evil consequences originating from suretyship, and insisted on my not jeopardizing myself upon the confidence of a mortal, subject to vicissitude and misfortune—study, my dear, the interest of thyself and thy children, and bring not thy tender offspring to poverty and want. Is not this language sufficiently affecting to move the heart of a husband and father, and forever paralyze his hand, when presumption says give thy signature? Yes, yes,

O my soul, now when it is too late, he recollects the advice contained in that best of books, and which he has professed to make the man of his counsel; but alas! he has widely revolted from its sacred precepts in this all important point. Alas! now he sees if he had obeyed the voice of wisdom he would have steered clear of those deadly rocks upon which many a vessel has wrecked and sunk, to rise no more. Yes, although Solomon was not so wise as he should have been in some things, yet his wisdom profiteth unto all in this matter; he says with all the emphasis a man can possibly say, be not thou one of them that strike hands, or of them that are sureties for debt; if thou hast nothing, why should he take away thy bed from under thee? He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure; for a man void of understanding striketh hands and becometh surety in the presence of his friend. This is the language of divine inspiration, and shall I disregard that which was written for my learning? O no, let me inwardly digest it—may it be sweet unto my taste, melodious unto my ear, pleasant unto my vision, perfume unto my smell, accessible to my heart, and acute to my feeling; and as long as I have the word of God to back me in my every assertion, and to warn me of the peril in going sureties. O may I direct my life by its pure precepts, regardless of what a polluted world may say, and especially when thou knowest of many more holy than myself, who will not sanction that course in their own lives, but discourage it in others. O may

I never fear, but march forward with fixed and determined resolution to keep the sayings of the word of God, and I shall defy the gates of hell to prevail against me; and ere long join hands with my great Redeemer, who became surety for me who was completely insolvent; at the expense of his life upon Cavalry's bloody brow; as he became my surety in so great need, when no other could, O let me no more repay with ingratitude his loving condescension, but repay him with charity, which is love.



MEDITATION XVIII.

MARCH 15.

After sweetly reposing during the dark shades of the night, I awoke just as aurora had begun to tinge the east, and manifest to the optick nerve the near approach of day, and that the dark shadows were about to take their flight for the space of twelve hours. The *portia mollis* of the seventh pair or the nerves of hearing, were struck by the notes of the blue bird, red bird and wood pecker, which were almost imperceptibly mingled and produced a discordant, though pleasing variety of chirping songsters. The sun was obscured by clouds, but the day, moderately cool and refreshing—it was on such a morning as this, I contemplated

of those holy men of God who experienced many vicissitudes in life, from some of which I shall endeavor to draw some beneficial conclusions, and apply them to the Christian pilgrim. Yes, Daniel, thou wert the man that feared God rather than man, and in all things gave thy Creator the glory, for it is well known Daniel was a great interpreter of dreams, more so than all the magicians, astrologers and soothsayers of his time; while they could not comprehend the operations of the minds of the Kings, which were produced through the influence of God's spirit, this holy man was possessed of sufficient knowledge and wisdom to explain unto the various Kings their nightly visions. The reason of Daniel's great foresight and knowledge of explanation, is easily accounted for, when we take into consideration his pious walk and Godly conversation. Yes, this Saint of the Most High was possessed of a noble soul that firmly relied upon his God in every extremity, and that would not call that his own wisdom which enabled him to satisfy the requests of the Kings; by fully acquainting them of the situation they would be placed, in future days. But, O my soul, listen to the language of wisdom and humility from his own lips to his Sovereign, Nebuchadnezzar: as for thee, O King, thy thoughts came unto my mind upon thy bed what should come to pass hereafter, and he that revealeth secrets maketh known to thee what shall come to pass; but as for me this secret is not revealed to me for any wisdom, that I have more than any living, but for their sakes that

shall make known the interpretation to the King, and that thou mightest know the thoughts of thy heart. O my soul, the littleness displayed in himself, yet the great humanity toward those who had to convey the intelligence to the King who must have inevitably perished at his hand without the intervention of Daniel, for a decree had gone from Nebuchadnezzar that if an interpretation could not be made known the Chaldeans should be cut in pieces and their houses made a dunghill. Would men in the present time disregard so little their knowledge, whether acquired or given, as this holy man did? or would they trumpet their own praises abroad, and say, it is I that hath done this mighty thing. It is presumable if a majority were weighed in the balance, the beam would kick to the latter. Yes, this child of the great King could interpret those things that were secreted in obscurity and darkness to others, and let this earthly King into the secret of that stone which was cut out of the mountain without hands, and that would break in pieces the iron, the brass, the silver, and the gold. Yes, that his God whom he served could build up, tear down, and demolish empires, and the religion of heavenly origin should spread this vast universe, from north to south, until all should bow to the sceptre of King Emanuel; earthly Kings kiss the rod and acknowledge the King of Kings as their only sovereign and acquiesce in his judgments, knowing them to be sent in righteousness; yet notwithstanding, Daniel daily exhibited to the eyes of this people, by his wonderful wisdom

and extensive knowledge, that the King whom he worshipped was the King of Kings, and him only shouldst they serve; yet with everlasting truth presented to their view, they institute the worship of images, the workmanship of men's hands, and command by the authority of their King's signet, all men to fall down and worship at the sound of the Cornet Flute, Harp, Sackbut, Psaltry, Dulcimer, and all kinds of music, or forfeit their lives, by being the same hour cast into the midst of a burning fiery furnace, or be devoured by the lions in their den. O my soul, what must have been the feelings of those best of men, Shadrach, Meshack, and Abednego, when this unjust decree saluted their ears? Must they not have been astonished at the inhumanity of the King in thus wishing to sacrifice the lives of innocent persons, to gratify his base idolatry? Yes, I presume they did, and would submit their bodies to be exposed to the scorching element, rather than disobey their God, or worship one who could not save. Methinks such is the language of innocence: we will pour out our souls in supplication to our God, trust in him, and he will deliver us; we will not bow down to golden images or royal statues. Thus those good people reasoned, and their words justify the assertion: be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden image, which thou hast set up. Thus they determined to live in the service of their God here on earth, or pass through the fire into his glorious presence above. O what firm reliance in the God of Ja-

cob! Me i thinks while on their march to the furnace, they had an antipast of that heavenly world, and although in the body they cared not how soon to be out of the body, to seal their belief in the God of the whole earth. Me thinks their hearts while thus passing to the place of destruction, were lifted to their great I am, and the glory of God shone all around. They approach the furnace—see the devouring element presented to their view with little or no timidity; they are prepared for the awful tragedy, taken bound in their coats, hose, hats, and other garments, and cast into the midst of a burning fiery furnace, heated one seven times more than it was wont to be heated; which was so exceedingly hot that it slew those that took them thereto. O my soul, why be astonished and wonder! Miraculous preservation! The fire has no power to kindle upon these men of God! No, nor even the smell was not to be found upon their garments; but still wonderful, O my soul, the Lord of glory is walking in their midst; for I Nebuchadnezzar tell you, my counsellors, lo! I see four men walking in the midst of the fire, and the form of the fourth is like the Son of God; but the King as it were loath to believe the sight of his eyes, tries the virtue of his voice and ears, which did not deceive him, for no sooner had he cried unto Shadrach, Meshack and Abednego, than they came forth to the astonishment of all, perfectly free from all harm. Is this not sufficiently encouraging to make every believer in God firmly rely upon

his all-mighty arm, while passing through this wilderness of sorrow for the promised land?—Yes, my God, it stimulates me, throughout soul, spirit and body, to reflect that I have so strong a hold to flee to for refuge in the hour of danger. But is there no other instance of God's power having been exercised in the day of danger? Yes, my soul, Daniel, the beloved Daniel, was exposed during the dark shades of a night, to the devouring jaws of those wild and furious beasts of the forest, secreted in their den, yet did he receive harm? O no! The God of Shadrach, Meshack, and Abednego, in whom he firmly trusted, likewise delivered him, and is able to deliver all those who look to him for succour in the time of need. Yes, Daniel was the favorite of Heaven, for when he knew the King had passed the decree, he went unto his house, and his windows being open in his chambers, toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, it being a custom among the Jews to pray with their faces towards Jerusalem. Yes, he was seen petitioning his God by the subjects of Darius, who informed Darius of it, and he was sore displeased with himself, and endeavored to deliver Daniel, but the laws of the Medes and Persians changeth not; therefore his efforts were in vain, and Daniel could not be released without a revocation of this wicked decree; he being determined not to bow down and worship any other God save the Lord his God; and the consequence was his being cast into the lions' den. So much for

adherence to the good old way, the law of the Lord of Lords and King of Kings, who will never suffer his children who firmly trust in him to be overcome of the wicked one, and although Darius appeared somewhat sorrowful for his imprudence, yet his conduct was highly iniquitous in thus treating the innocent man of God, and still more so, in gratifying his base and cruel authority in the destruction of the accusers of Daniel, when he himself sanctioned their demon devices in the condemnation of Daniel. O yes, my soul, ever rely upon a Daniel delivering God, and thou shalt come off more than conqueror yet, and when thy house of clay has long slept in the dust of the earth, it shall awake to everlasting life; while thine accusers shall either suffer a similar fate to Daniel's here, or awake hereafter to shame and everlasting contempt.

MEDITATION XIX.

MARCH 16.

This day being the day on which my Lord and master completed the creation of this vast universe with all the host of Heaven, and rested from all his labour, and left on record in his sacred word, the most advisable way of spending it to his honor and glory. O may I ever hold that sacred book as the best earthly treasure I can possibly be in possession of, and direct my life by its pure and unsullied precepts, for it is only in it I have an account of my noble origin and final end; it is only in it is presented to my view the paradise of bliss, where dwelleth all the shining hosts of the King of Kings, before whose glittering throne they continually prostrate themselves and worship him that sitteth thereon, who liveth forever and ever, and is worthy to receive glory and honor and power, for he hath created all things in Heaven and on earth, and without him was not any thing created that was created. Yes, O my soul, it is in this precious volume that thou art made acquainted with thy duty to thy Heavenly father and thy fellow creature, the workmanship of his own glorious self. Yes, it is in this holy book, written by holy men, inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thorough-

ly furnished unto all good works, that I can sweetly meditate by day and by night, and enjoy its soul-cheering and exhilarating truths. This is the word on which I pleasingly meditate, which was in the beginning, and was with God, and was God, which was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Yes, my soul, this is the book that sheweth God hath made man upright, but he has sought out many inventions, forfeited the favor of his Creator by violation of his law, become wicked, sensual and devilish; and every imagination of the thoughts of his heart was only evil continually. Yes, this is the deplorable condition of fallen man, who has basely revolted from his maker and subjected himself to the frowns of a sin-avenging God. This is the language or the substance of that sacred book I prize so dearly, and which giveth a knowledge of the dolorous regions of never-ending darkness and interminable woe, prepared for the reception of the subjects of the Prince of Darkness, where not one beam of hope can ever gild its infernal shades, or mercy mingle with its polluted demons; but where horror reigns with unencumbered sway, and scatters misery through its vast domains. O my soul, will this be the end of wicked man! Yes, it will, unless he flees the wrath to come, by coming unto him who died that he might live and have life more abundantly. Yes, without this he must perish, but never die; justice requires it; he cannot be saved alone upon the

principles of mercy, for God is as infinite in justice as he is in mercy; his justice requires the obedience of the sinner to his law, through Christ, who has fulfilled the law, magnified and made it honorable; when the sinner has thus performed his duty, he is accepted of mercy, for the law is a school master which bringeth us to Christ; and what hindereth him in coming to Christ? I would say nothing—he has a will, and whether that will be opposed to Christ or not, will that excuse him in the day of accounts? Will the Almighty judge him for the want of a will he had not, or for a will he had, and did not exercise? or will he be judged for no will at all? or a will he could not have if all things be unchangeably decreed? If a man be as a machine in the hands of God, he has neither will nor intelligence, and can an unintelligent machine, propelled through the instrumentality of its engineer, be accountable to its engineer for any wear or tear it may receive through the friction of its parts? or would the engineer be considered a wise or prudent man to break it in pieces, because some of its parts through roughness or not being squared by the plummet, did not perform their exact revolution? would not his conduct be esteemed unwise and highly imprudent in thus destroying this innocent machine that could not prevent its own irregular movement, because it was not so fitted or constructed in the first instance, nor could not be without the power of the engineer? Any reasonable man would decide in the affirmative.—But still to render it more explicit, for instance,

would any man possessed of the feelings of humanity, beat an idiot most unmercifully for not obeying his orders, when he knew through the derangement of his intellectual powers, he was not able to comply with his commands; or would he, the commander, be considered wise in requiring obedience at the hands of that which was unintelligent? It is admitted on all sides, that man has a disposition implanted within him: well, if that disposition be so depraved that it can be fed upon nothing but evil, and nothing but an irresistible power can change or incline it to good, can man in this state exercise reasoning faculties, or chose the ways of righteousness? No, he cannot; well then, please tell me, wherein exists his free-agency? Please tell me if he will be accountable for not having that which he could not have without compulsory measures, or irresistible sway? Please inform me where exists his accountability, if there be no will to good? Please inform me what will be the grounds of action against him in the day of retribution? Will the Almighty condemn a man for that he could not possibly have unless through his own irresistible power? when he makes it his duty to have it, commands him to seek it, and says without it he must forever die? or would the Almighty make it man's duty to repent and believe the gospel, when he knew he was placed in such a situation that it was impossible for him to comply with his injunction in any sense of the word? or please tell me how any man can be subject to a law he has no ability whatever to comply with? would it

not be the basest inhumanity and nonsense to pretend to govern the unintelligent part of creation by a law adapted to intelligent beings, and destroy them for non compliance? would it not be basely unjust in the laws of our country to condemn a man to death or imprisonment in the penitentiary for life, when they knew that man could not do otherwise than commit a wicked act? Please tell me if God will be more unjust than man? No, my soul, I presume not; but will judge every man according to the ability which he undoubtedly has to accept of mercy, whether he exercised that ability or not; then is it not injurious to my fellow traveller to eternity, to promulgate such religious tenets as will induce him to settle down in the firm belief that all his exertions in obtaining salvation will be nugatory? that he must be irresistibly drawn to the service of God or forcibly adopted into his kingdom. Will not such sentiments produce a languor in all his exertions, and wrap his soul up in the carnal cradle of security, and make him desist from the use of those means he must be found in the use of, to obtain the salvation of his immortal soul? Does not such sentiments produce lukewarmness in the followers of the Lamb, and frequently prompt them to deviate from the path of rectitude, through the belief that if they are one of those irresistible children, let them deviate ever so widely, they will still be safe, in a backslidden state; throwing death out of the question, while thus alienated from the fountain of all happiness. No, my soul, thy ever blessed and

most glorious Redeemer never taught such doctrine, but to the contrary, displays the ability of men, by calling on them every where, to repent and believe the gospel. If they have not the ability, why should he call on them? He that believeth and is baptized, shall be saved; he that believeth not shall be damned. Yes, let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon; kiss the Son lest he be angry, and ye perish from the way, when his wrath is but a little kindled. Yes, my fellow sinner, if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it; for I can assure you as a dying mortal and as one who has shortly to appear before the judge of the whole earth, that my Lord and my God hath no pleasure in the death of the wicked, but rather they should turn and live; and if you perish it will be through your own fault; Christ has tasted death for every man, and all that is necessary on your part, is to feel your need of him, and accept of him upon the terms of the everlasting gospel; for if you seek him he will be found of you, and no poor sinner ever yet knocked at the door of mercy and was sent empty away. O let me entreat you, what will it profit you, if you could gain the whole world and lose your immortal souls? Would you not give ten thousand worlds like this in exchange for your souls? I pre-

sume you would, if you were in that place where
 the smoke of the torment of the wicked ascendeth
 up for ever and ever. O then my fellow traveller
 to a boundless eternity, look unto your ways,
 and be cautious how you tread on forbidden
 ground, for life is uncertain—death evident;
 and the judgment of the great day fast
 approaching; if ye die in your sins, where
 Christ is ye cannot go. O be entreated to go
 and possess the goodly land, and partake of
 those pleasures which are inconceivable and
 without alloy. Life at best is but a mixed cup
 of pleasure and pain, and we should endeavor
 to add to its little felicity; nothing but the
 religion of Jesus can make you as happy as you
 might be here; it cannot at all events increase
 your pain; it never was designed to make our
 pleasures less in this vale of tears, but thanks
 be to my Jesus, it is a sweetner—it is a solacer
 of the sorrows of this vain life—it will make
 you feel happy in adversity as well as in prosperity,
 and more so; it will reconcile you to every
 dispensation of Providence you may have to
 contend with; and O! glorious Heavenly
 thought! it will not let us go while passing
 through the dark valley and shadow of death.
 Yes, it will be our comforter while passing the
 deep waters of Jordan, which are smitten for
 our passage, and stare the grim monster, death,
 with a smile on the face; and shout: O death
 where is thy sting! O grave where is thy victory!
 Yes, my soul, thou hast seen some smoothly
 pass over the stream of death with praises
 on their lips and glory in their souls. Yes, the

religion of my Jesus, banishes the horrors of the coffin and the winding sheet, and makes us willing to lie down in the cold grave until Gabriel's trumpet shall be heard through the earth abroad, to summon the nations, great and small, to the judgment seat of Christ; and even then it will not let us go—it bursts the tomb and comes forth in beauty and in grandeur, to meet its Lord in the air, with the plaudit: here comes my Saints; I know their names; and O my soul, still more excellent, it prepares us a seat at the right hand of God; around the eternal throne, and enables us to rejoice with that joy which is inconceivable and full of glory; for it hath not entered into the heart of man, neither into his mind, to conceive the pleasures of that Heavenly country. Thus have I meditated on the sacred word of God, the will of man, the gospel of Jesus, the pleasures of the paradise above, the torments of hell, and the destruction of the wicked; now, O my soul, let me apply it to thyself. Thou once did not delight in the law of the Lord, but had as much irreverence towards it as thou now hast pleasure in it; thou once was in the broad road that leadeth to destruction, but thou art now in the narrow way that leadeth unto life eternal. Yes, my soul, the spirit of thy blessed Jesus beareth witness with thy spirit, that thou art a child of his, that thou hast been adopted into the family of God, redeemed through the blood of the everlasting covenant; pardoned, accepted as righteous or justified, and in a great measure sanctified. O mayest thou go on to perfection, work out thy

soul's salvation with fear and trembling, while the Lord worketh in thee to will and to do of his own good pleasure, for it is thy privilege as well as thy duty, to be more holy. Yes, fight the good fight of faith; endure unto the end, and ere long thou shalt have a crown of life which the righteous judge will give unto all that love him. It is not long that thou wilt be concerned in the affairs of this life, then grow in grace and in the knowledge of thy Lord and Saviour Jesus Christ, and thy sun will set in peace, and thou wilt be transplanted in that soil where thou wilt not need the light of a candle, of the sun or the morn, nor the stars, for God will light it up, and he who redeemed thee here below, be the light thereof, where thou shalt ever dwell and enjoy enough, enough, of every good.

MEDITATION XX.

MARCH 17.

This day being clear and somewhat pleasant, and that thing which bloweth where it listeth and we hear the sound thereof but cannot tell whence it cometh and whither it goeth, struck the nerves of the ear, or the seventh pair of the portia mollis, by its sonorous sound against the north and external corner of the chamber in which I now meditate, and brought to recollection the words of my Saviour to Nichodemus, a Jewish teacher, who assured him it was a similitude of that spirit which regenerates the heart of fallen man and can only prepare him for a seat in the mansions of eternal day. It is true this language was mysterious to Nichodemus, but when we consider that the wind bloweth from various directions and we hear its sound, perceive its operations by the motion of the trees; feel it on our body, yet discern it not, we know it exists by the effects produced; so is every one that is born of the spirit; the effects are equally as discernable and as sensible as those of the wind, but the spirit we cannot see, but thank God we can feel it and perceive the effects of it in others; but I drew a conclusion from this that although it is so in every one born of the spirit, yet when that spirit has been once implanted in the heart, it is not possessed of the same turbulent disposition as this ele-

ment; the wind which often lays waste and scatters the blooming fields of grain, and destroys the fond hope of the tiller, which often proves destructive to the proud ship that ploughs the main and passes the fleeting objects with haughty sail, and is driven on rocks, and through its influence and the waves, not a particle of the wreck is to be seen. No, this is not the effects produced by that good spirit, although it be a similitude of a converted man; but it is in its disposition easily entreated, gentle, mild, kind, envieth not; not a brawler, not turbulent; vaunteth not itself, is not puffed up. Then, O my soul, if the graces of the spirit are such, why does not brotherly love among professing christians exist more abundantly than we see it manifested in the lives of some of those belonging to the church of God, who appear very devout in the house of God on the Lord's day; but if we view their walk and general deportment on other days, in their traffic and conversation among men, we look at them with wonder and astonishment, and almost hesitate to believe that they can be the same persons we saw on last Sunday surrounding the sacrament of the Lord's Supper, and by their acclamations and gesticulations, in the eye of charity persuading us to believe they are the little ones of the Most High. Yes, my soul, thou hast wept at the fresh wounds thy Saviour has received from professing christians, for I am loth to denominate them under the head of possessors, when I do not see in their repeated deviations any marks of that Godly sorrow which needeth not

to be repented of. O yes, lamentable to say, they overreach their brother in the bonds of Christ in a trade, and add a multiplicity of words in order to deceive the innocent and unsuspecting man of God who wishes in all things to be governed by the precepts of his Heavenly master. Yes, my soul, thou hast seen this much, and other characters, who take their seat among the counsellors, and Lordeth over God's heritage; who say their mountain standeth strong and nothing shall be able to move them; who delight in having enforced their opinions, whether they be based upon the gospel of Jesus, or are the chimera of a prejudiced imagination, and make all bow down and worship their illegitimate perceptions, or be expelled the church militant, and expunged their good graces. Yes, my soul, thou hast seen such characters, who rather than acknowledge their polluted ways, scatter confusion, contention and strife, through the members of the church of God, and through their conduct induce the non-professor to doubt the reality of the religion of my blessed Jesus, and thereby prove to them a stumbling block. But religion, my courteous reader, did not produce all this confusion; but I can tell you what it was that done it—the want of religion. Is this the effects of the good spirit we have been speaking of? O no, my soul, this certainly cannot be the religion of Jesus; but what hindereth children of the same heavenly parent, from walking together in the bonds of unity? Can there be a more delightful sight than for brethren to dwell together in love?

Says the Psalmist, behold how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the beard; even Aarons' beard that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountain of Zion; for there the Lord commanded the blessing, even life for ever more. Yes, this is the way brethren should live and divine truth doth dictate; but how often do we see the reverse in the lives of some of those who profess to have an interest in the blood of the Redeemer? When any difference taketh place between them and their brethren, it appears that their hearts are set in them to crush each other if possible by the tongue of slander; poor way indeed to be reconciled to each other, to widen the gap, instead of taking the word of God as the man of their counsel, they depend upon an arm of flesh to fight a spiritual warfare, and should not the hand be brought, through the instrumentality of the will and muscles in actual contact with the body of their antagonist, the eye of him who seeth in darkness as in light beholdeth their flexion and extension in private, accompanied probably with language no way adopted for a subject of the eternal God, all of which irritation might have conveniently been dispensed with, by referring to the eighteenth chapter of the gospel according to St. Matthew, for it is a duty required of us by our God, if our brother trespass against us, to go to him individually in the spirit of meekness, not in a violent passion, and tell him his fault and if he

hear thee; thou hast gained thy brother; but if he will not hear thee in the first interview, go a second time, taking along with thee two or three beside thyself, that in the mouth of two or three witnesses every word may be established, and if he neglect to hear those witnesses, bring it before the church; and if he neglect to hear the church, let him be to thee the same as he was previous to his reception into the house of God, for thou canst not have fellowship with one who disregards the injunctions of Heaven and is not willing to be governed by equity, justice, and love; but at the same time I would tell you, be cautious in all your proceedings with or toward him; do not in the first instance circulate an evil report about him; do not be eager to listen to detracting stories respecting him; do not endeavor to blast his reputation and ruin him in the estimation of the wise and good; do not interfere with his domestic circle, nor endeavor to prejudice his bosom friend against him. I say, be cautious in trampling upon the feelings of thy brother, and let your love toward him be without dissimulation; for how wilt thou answer before thy God, if thou love thy brother before his face and endeavor to devour him behind his back? for if thou shalt be guilty of those things toward thy brother, and he calls thee instead of thou him to an account for thy unbrotherly treatment, wouldst thou act the part of a christian to endeavor to cut him off from society because he wishes nothing but justice to substantiate his innocence; but thou being more influential in the

church than thy brother, cannot bear the idea of one in thy sight inferior to thee, to correct thy deviations from the path of rectitude, therefore thou usest all the unjust and unfair means thou canst imagine, to make thy brother without a cause, a heathen and publican to thee. I say he is not so in the sight of God, whatever may be the determinations of the church, for he lifteth up the oppressed. O my soul, let not this be the procedure of christians or professors of religion in a land where the gospel shines with the most resplendent lustre; but to the shame and disgrace of some who have been guilty of this procedure toward those who trusted in their honor and confided in their rectitude. Yes, my soul, let me abhor the ways of unrighteousness and pursue that course with my fellow creatures which is consonant with the word of everlasting truth, and while I dwell in this thorny path of life be a help mate to him rather than plant in his bosom a thorn which would be an hindrance to my departure in peace and a bar to my reception into the paradise of bliss. O let me be a peace maker, and then I shall be called the child of God and love him with all my heart, soul, mind, and strength, and my neighbor as myself, for love worketh no ill to his neighbor; for if any man say he love God and hate his brother, he is a liar. O let my love be without dissimulation! may I abhor that which is evil, and cleave to that which is good, and then if all men should not speak well of me, why I cannot suffer loss, for it is written woe unto that man of whom all men

speak well of, for he hath not, or teacheth not
 the doctrine of God. Let me, O my God, with
 fixed determination, pursue the narrow path,
 and if I should suffer for righteousness sake, it
 were better for him that offendeth me, that a
 mill stone were hanged about his neck and he
 cast into the sea, for, O my soul, if thou dost
 trust in and rely upon thy God, he will never
 suffer thee to be trampled upon with impunity.
 Yes, immortal, thou hast adopted the word of
 God as thy confession of faith, and thou art not
 ashamed of the gospel of Jesus, for it is the
 power of God through faith unto salvation to
 everyone that believeth. Then as thou art not
 ashamed of it, ever walk in the light, as thy
 redeemer is in the light, clasp his word to thy
 bosom, walk by its golden precepts, let thy
 love be without dissimulation: be not overcome
 of evil, but overcome evil with good; be kindly
 affectioned to the brethren, with brotherly love
 in honor preferring them, and if they be over-
 taken in a fault restore such in the spirit of meek-
 ness, bear their burdens, and so fulfil the law
 of Christ, for thou art commanded by thy Lord
 and master to be kind to them, tender heart-
 ed, forgiving them even as God for Christ's sake
 hath forgiven thee. Now, O immortal, thou
 hast commented upon what are the fruits of the
 good spirit, and what is thy duty to thy Creator
 and thy fellow creature, and thou art now fully
 persuaded that the peaceable fruits of righte-
 ousness cannot bring forth corruption; for a
 fountain cannot yield salt water and fresh; for
 if we have bitter envyings and strife in our

hearts, we have no cause to glory, for we lie against the truth. This wisdom descendeth not from above, but is earthly, sensual and devilish; for where those things exist is confusion and every evil work; but let me repeat it again, the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruits of righteousness are sown in peace of them that make peace. Yes, my soul, this is religion; walk accordingly, and thou shalt in the great day be one of those that shall judge the world in righteousness, and forever banquet in the smiles of that dear Redeemer who lived, who hath suffered, and died, and hath risen again that thou mightest have a seat at his right hand in the fair climes of never ending day.

MEDITATION XXI.

MARCH 23.

This day being the Sabbath of my heavenly King, and my thoughts being directed toward the sacred volume of Revelation, in which I delight to ponder. I take it up this evening while disengaged from professional business to read therein and obtain an increase of knowledge of that kind that will enable me to journey on with more steadfastness in my christian pilgrimage; for this sacred word is as a light unto my paths. My attention was drawn to the book of Job, that man of God, who experienced much affliction in this vale of tears; he lived in the land of Uz, and was a man that was perfect and upright, and one that feared God and eschewed evil; it likewise appears from the sacred oracles that he was in the possession of a large estate and was blessed with a numerous family, a wife, seven sons and three daughters, and enjoyed a goodly share of happiness; but notwithstanding his agreeable situation, the King of Kings who ruleth in the army of Heaven and among the inhabitants of the earth, loved this man so much that none was considered like him, perfect and upright, but notwithstanding every son whom he loveth he chasteneth, and they who receive no chastisement are not sons but bastards; so the Almighty, to convince Job that he was a child of his, sees

fit in his own good pleasure to confirm it farther; tries Job's integrity in adversity as well as prosperity, and lets Satan know that Job's righteousness was not kept irresistibly in his hands, nor had he compulsively hedged him up in any way whatsoever, so as to render his free agency abortive, but that Job had a right to do as seemeth good unto himself; nor was he kept in the ways of righteousness through compulsive power; and the Almighty to convince Satan that his righteous servant Job stood upon his own obedience and through a principle of love only, and beauty perceived in holiness, permits Satan to afflict in the first instance, through his family, for Satan was fully persuaded if the Almighty would deprive him of the blessings with which he was surrounded, Job would curse his Maker to his face; but it appears in the first instant that his asses were slain by the Sabeans, his sheep consumed by fire from Heaven, his camels conveyed off by the Chaldeans and the attendant servant slain by the edge of the sword; his sons and his daughters killed by the fall of the house. O my soul, this is truly afflicting, but what is the language of this servant of the Most High? does he murmur at the dispensations of Heaven? O no, but to the reverse acknowledges his nothingness in the sight of the Supreme Ruler of Heaven and earth, acquiesces in the judgment; blesses the name of his God; arose and rent his mantle, shaved his head and fell down upon the ground and worshipped, and said, naked came I out of my mother's womb, and naked shall I return thither; the Lord gave

and the Lord hath taken away; blessed be the name of the Lord. But had this great affliction the effect on Job anticipated by the Prince of the power of the air? O no, my soul, this holy man yet stood in his integrity, and in all this he sinned not, nor charged God foolishly; but still the Prince of the Infernal regions was not yet fully persuaded but what Job would transgress against his God, if he would only permit him to touch his flesh; but still this great affliction of sores from the crown of his head to the sole of his foot, although he labored under considerable pain, was insufficient to move his heart from the service of his Maker; but he was still faithful to the God who made him; and though the woman who had often pillowed her head on his bosom, advises him to curse God and die, yet he is as unshaken as the eternal hills, answering her in the following words, according to her folly: thou speaketh as one of the foolish women speaketh; what, shall we receive good at the hand of God, and shall we not receive evil? Yet in all this did not Job sin with his lips; but after this he opened his mouth and cursed his day: let the day perish wherein I was born—let that day be darkness—let not God regard it from above, neither let the light shine upon it. But, O my soul, what must have been the feelings of this good man, when his wife became as an alien and estranged? O heart rending thought! she deserted him at the very time he most stood in need of her consoling powers, to bind up the bleeding wounds, with the hand of tenderness and affection, and kiss the

disconsolate, dejected countenance away with smiles and caresses; but melancholy situation, Job has not one on whom he may confide in time of need—when her of all others forsook him, to whom he must have looked as the anticipated solacer of many a woe beaten hour, but every hope is vanished; even those friends who partook of his generosity in the day of his prosperity, have now become his enemies, and wretched, miserable comforters; but what of that, O my soul, if the whole world had have become his enemies? that would not have justified the assertion of his comforters: that he had sinned against God. But how often is it the case even in the present time, if a christian is unfortunate in having swept from him the goods of this world, up starts a multitude of Job's comforters and say: it is the hand of God upon him; he has sinned; we will go to him and tell him he has sinned, and if he will not justify himself in the sight of God, but tell a lie unto us and say he has, we will pardon him, acknowledge him as our brother, and receive him into our household; but away with such comforters—they are too much like Job's comforters, who address him to his face without any just cause. What is the language of Eliphaz to Job? it is thus: who ever perished being innocent, or where were the righteous cut off? Yes, my soul, thou canst refer to many who perished innocently. Was not Stephen the holy man of God, stoned to death? Did not Paul, the great Apostle, suffer martyrdom innocently at Rome? Was not Peter crucified

with his head downward, innocently? Did not Jesus Christ, the Saviour of the world, suffer innocently? Thou couldst refer to many more that have testified their faith in a Saviour, and forfeited their lives at the stake rather than renounce the religion of Jesus. Did they suffer innocently or did they not? Yes, they did innocently suffer. But, O my soul, thou oughtest to be thankful that thy Heavenly father hath not created this world to satisfy the desires of an immortal soul, but has spread vicissitudes all around, and planted with every rose a thorn; so that thou mayest not rely on mortality to satisfy the desires of immortality; but trust in him and he will deliver thee in "six troubles and in the seventh there shall no evil touch thee;" and though man may forsake thee, yet the Lord will take thee up, and although Job's friends did not shew pity unto him when afflicted, and though his brethren dealt deceitfully as a brook, and as the stream of brooks that passed away; yet that did not constitute Job unrighteous in the sight of him in whom he trusted, though he did not justify himself, nor did he say he was perfect, yet he held out that he was not wicked, for he saith: Lord thou knowest that I am not wicked, and there is none that can deliver me out of thy hand, and although thou dost afflict me, yet I am resolved though thou slay me, yet will I trust in thee; yet I will maintain mine integrity before thee, O my God. O that my words were now written! O that they were printed in a book; that they were graven with an iron pen and laid in the rock forever; for I

know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and not another, though my reigns be consumed within me. O my soul, what strong faith in the Redeemer of mankind! Yes, Job, thou wert truly blest with the love of thy master; thou didst not regard the saying of man, for judgment belongeth unto God and the reckoning stood between thee and him alone; thou didst receive the wish and joy of thy heart; thy God did take his hand from off thee, and because of thy integrity gave unto thee two fold as much as thou hadst in the beginning, not only of patience but also of wordly goods, and thine accusers were charged with folly for not having spoken of thy God, the thing that was right as thou hadst, and thou didst receive all thy brethren and all thy sisters, and all they that had been of thy acquaintance before thy seven sons and thy three daughters, and thou didst live one hundred and forty years, and saw thy sons' sons, even four generations. O my soul, may I learn from this to trust in God in every extremity, and he will never forsake me, but bring me off more than conqueror, like his servant Job, and may I learn from this that Job was not compelled by God to stand, but rather chose so to do, and for his firm reliance and integrity to the end, the Lord rewarded him two fold as much as he had in the beginning. O may this be an example to every christian in affliction! May I always stand by the grace of

God; come what may come, and ere long I shall see good old Job, who suffered so much here, in the Kingdom above, enjoying the fruits of his sufferings here below, where I shall be better informed.

Great God, my patient suffering here in time,
In eternity will make me wholly thine.

MEDITATION XXII.

MARCH 27.

This morning being cloudy and somewhat the appearance of an inclement day, but after the meridian, a gentle shower decended, the sun burst through the clouds, and all creation wears a blooming aspect. The trees present themselves to my view at a considerable distance, with their green foliage and conical tops, that gently quiver with the evening breeze; this truly renders the prospect delightful to the eye, green being a color more agreeable, pleasant and strengthening to that delicate organ than any other. The sweet songsters of the grove are melodiously tuning their notes to the praise of my God, and smoothly cut the air from spray to spray. It was on such a delightful evening as this, at my country seat, free from the noise and bustle of the City, with all the delight of rural scenery presented to my rapturous view, I calmly reflected upon the use of the means every saint or sinner is commanded to be found in, either to receive the pardon of his sins, or secure the salvation of his immortal soul. Yes, my Heavenly father has appointed a way whereby sinful dust and ashes may approach his excellent majesty, and receive the full desire of his soul, and rejoice in an all-forgiving God. — This is the throne of mercy where every poor penitent may approach and breathe out his soul

in prayer to his Creator, who loveth the benediction of an humble and contrite heart, and of that soul who trembleth at his word; but it may be asked in what way shall man approach the Maker of Heaven and earth, and tell him his wants; who is so pure and holy that he cannot behold sin nor look on iniquity with the least degree of allowance. Why, O my soul, I will tell thee how to pray. Thou must order thy speech before him, and say; Our father who art in Heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is done in Heaven, &c. Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son; be merciful to me a sinner; Jesus, thou son of David, have mercy on me. Yes, frail man, thus go to the Lord and he will give ear unto the prayer that goeth not out of feigned lips; he will attend to the voice of thy supplication and remember thee in mercy. Seek with thine whole heart, and he will be found of thee. Yes, enter into thy closet and when thou hast shut thy door, pray to thy father, which is in secret, and thy father which seeth in secret shall reward thee openly; and though thou mayest not be able to make so prolix and eloquent a prayer as some, let not that discourage thee, for it is not for thy much speaking nor for thy fine connexion, thou wilt be heard; but alone for thy sincerity; but thou ought, and it is thy duty to avoid vain repetitions, for the heathen pursue that course, thinking they shall be heard for their much speaking; let not thy inability, O my soul, deter thee

from a throne of grace, for some have been blessed from the publicans prayer: Lord be merciful to me a sinner; and one Bartiemus received his sight from: Jesus, thou son of David, have mercy on me. Go, yes my soul, go to a throne of grace and though thou shouldst not know what to pray for as thou ought, yet the spirit will make intercession for thee with groanings which cannot be uttered; for he that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. O may I ever go to thee my Lord, in the use of the means, worshipping thee in spirit and in truth, for thou art a spirit and they that pay thee divine homage, must do it in spirit and in truth; for if any man regard iniquity in his heart, the Lord will not hear him. O may I always pray and not faint, and be continually watching, lest I enter into temptation; ask and receive, seek and find, knock and it shall be opened unto me; for every one that asketh receiveth, and he that seeketh findeth. May I glory in the cross of Christ, rejoice in him ever more, trust in him as the only medium through which I can be saved; pray without ceasing, for it is only through prayer I can be saved; pray without ceasing, for it is only through the use of this glorious means that I can ever expect to conquer the world, the flesh and the devil, and come off more than conqueror; but is there nothing, O my soul, that would act as a farther stimulus to urge thy passage on. O yes, when I call to recollection the many joyful hours I have experienced

in this best of devotions; the many Heavenly and accumulated blessings that have descended from the father of lights upon my head through its instrumentality; the many temptations I have thereby encountered and overcome; how can I cease to prostrate myself before my Heavenly King and pour out my soul in supplications to him that has so often fed me with the hidden manna of his love; but again, when I take into consideration the many verified tests of its efficacy among the children of God in ancient days, how can I for a moment harbor the degrading thought, that the promises of my God will not be equally verified in this day.— Yes, my Saviour, thy arm is no shorter; thy supplies are no less abundant; thy loving kindness is no less diminished than it was in the time of a Daniel, Shadrach, Meshack, Abednego and Jacob. Was not those holy men delivered from the destruction intended by their enemies, by trusting in their God? breathing out their fervent and zealous petitions at a throne of grace; and shall the afflicted, persecuted and tempted followers of a despised Redeemer, neglect the use of those means employed by those children of the Most High, to their preservation and eternal salvation? Yes, Daniel, thou canst testify to the answer of prayer, for thou wast delivered from the lions' den, and at one time while praying, confessing thy sins and Israel's, one of the shining hosts of Heaven, angel Gabriel, descended, communed and blessed thee with skill and understanding, and informed thee that his express commission

from the bright mansions of bliss, was on thy account, and of the high estimation in which thou wast held by the majesty, thy Heavenly King, and that thy supplications had moved his sympathies, and thy request should be granted. Yes, thou didst make use of that key which unlocked the gates of Heaven, and that pulley which reached from Heaven to earth, upon which thy requests ascended and God's blessing descended. Yes, Shadrach, Meshack, and Abednego, thou canst too testify of the efficacy of prayer; in the midst of conflagration in a furnace thou didst receive no harm, nor was the smell of fire to be found upon thy garments.— Yes, the glory of thy God, surrounded thee in the midst of danger, and he who didst create and canst destroy, deprived the scorching element of that destructive caloric or matter of heat, so that thy bodies could not feel its painful effects. Yes, good old Jacob, thou canst likewise testify the efficacy of prayer; thou didst wrestle with thy God, and would not let him go until thou didst receive a blessing; thy communion with thy God was sweet; the cold hard stone upon which thy head was pillowed did not disturb thy sacred rest, for the celestial inhabitants of yonder world watched thy sweet repose, and stood thy sentinels from harm. Yes, thy ladder reached from Heaven to earth, on which the angels descended and ascended, for thy communion with God in prayer, was that ladder. Yes, and good old Moses can testify of the efficacy of prayer, when with hands spread wide to his spiritual leader, success was found on

Israel's side, but that moment prayer was neglected, Amaleck prevailed; and cannot Elias, a man subject to like passions as other men, testify the efficacy of this Heavenly devotion? did he not pray that it might not rain for three years and six months? and then he prayed again for it to rain. Behold the clouds how they gather! at first a little speck is seen at a distance, but now the blue vault of Heaven is covered, the sun obscured, the windows of Heaven are opened, the rain descended, and parched creation resumes its original animation, and the soil bringeth forth her fruits. O that my God would now open the windows of Heaven upon our dry and barren hearts, and fill them with that love which will make the wilderness blossom as the rose! and, O my soul, when the sable curtain of darkness was spread around, was not the midnight hour a witness to our Saviour's prayer, while prostrate on the cold ground, did not hesitate to lift his eyes to his eternal abode, penetrate the black darkness while his thoughts dwelt sweetly there. Shall this not stimulate the christian to pray? Yes, reader, your unworthy writer knows what sore temptations mean; he has been placed in situations the most trying; his crosses, temptations and persecutions, have not been few; but notwithstanding he looked unto him from whom his help cometh, and can now, thank God, likewise testify the efficacy of prayer. Yes, he breathed out his soul in prayer to God, who hath delivered him from all his fears, shed abroad his love in his heart, and made him rejoice in

every trial of his faith. And, O my soul, can it be possible that one individual who has tasted the goodness of God, been adopted into his family, justified and measureably sanctified, neglect so important a duty as prayer, when there is yet so much to be done? See the multitude of thy fellow creatures that are driving post haste down to hell, and thou art negligent in petitioning a throne of grace in their behalf. Surely if salvation be so sweet a thing to thee, dost thou not wish others to become partakers. Surely the love of God is not miserly in its nature, but will embrace the world in its grasp as good old Simeon did the Saviour in his arms; surely if the horrors of banishment from the presence of God be so great to thee, canst thou not sympathize with others who without religion must experience that eternal death that never dies, without remedy. It is true thou hast not the arm of omnipotence, but if thou hast the grace of God, that will prevail much in their behalf, by going to a throne of grace, for the effectual fervent prayer of the righteous man availeth much. Art thou, O my soul, careless and negligent of family prayer? No, thou art not, but thou dost not pray half enough. If half thy time was spent in prayer, that is, employed in sinful murmuring, thou wouldst not be heard so often to complain. God will be sought unto by the house of Israel, and if all his children were continually found in the right use of the means, as Daniel, Shadrach, Meshack, Abednego, Jacob, and Elias, this wilderness would blossom as the rose, and sin-

ners would be flocking to the standard of King Jesus, as doves to the windows, and righteousness would run down our streets as a river; and many now in the gall of bitterness and the bonds of iniquity would rejoice in the God of their salvation, because he had removed their sins as far from them as the east is from the west, and put a new song in their mouths, even praises to our God; but some will probably say who have not been translated into the kingdom of God's dear son, could not God do all these things without our thus officiating? Yes, he could, but he does not work with intelligent creatures by irresistible means, but requires of them obedience, and commands them to be found in the use of the means, and when they have done for themselves all that they can do, he will do more for them than they can do for themselves, and that is convert their immortal souls; for what reward hath a servant if his master commands him to do this or that thing, but he refuses and will not obey until compelled by his master; he could have had a will to obey, else the command was unjust; so man is a free agent and must be free, or God must change. O yes, my soul, thy duty and thy happiness are inseparably connected; then be found in the use of the means while sojourning in this wilderness, for thou art a way faring pilgrim. Thou hast no abiding city here; thou wast created for a better state of things, and if thou wouldst safely arrive at thy journey's end, live in the use of the means. O may this stimulate the children of the Most High to be up and doing, while

it is called day, for the cold night of death is approaching wherein no man can work. No, my soul, there is no amendment in the cold grave to which we are all hastening, as every beating pulse tells; and when we have become fit for the Master's use, we shall be gathered in due season as a ripe ear of corn, into our Heavenly father's garner, where our works shall follow us, and we forever enjoy the company of Cherubim, Seraphim, the hundred and forty-four thousand, the Prophets, Apostles; good old Paul, Abraham, Isaac, Jacob, and all the spirits of the just men made perfect, among whom may be a pious old father, an holy old mother, an affectionate wife, a loving brother, a tender sister, a charming daughter, and a kind husband, there to take our seats around the eternal throne, and forever bloom in eternal youth, and celebrate the praises of God and the Lamb forever and ever.

Prayer is appointed to convey
 The blessings God designs to give;
 Long as they live should christians pray;
 They learn to pray when first they live.

If pain afflicts, or wrongs oppress,
 If cares distract, or fears dismay;
 If guilt deject—if sin distress
 In every case, still watch and pray.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame,
Pray, if thou canst, or canst not speak,
But pray with faith in Jesus' name.

Depend on him, thou canst not fail,
Make all thy wants and wishes known;
Fear not, his merits must prevail;
Ask but in faith, it shall be done."

MEDITATION XXIII.

MARCH 31.

This day being somewhat unpleasant, owing to the inclemency of the weather, the atmosphere being unusually cool for the season, I took my seat by a cheerful fireside, surrounded by a numerous family, which is the greatest source of earthly happiness; for if we step out of domestic life in search of felicity, we shall undoubtedly think the hours long, and return again disappointed, tired and chagrined. One hour passed in our own domestic circle under our own roof with our friends and family, is more prized than a thousand in another place. Yes, the noise and bustle of life is despicable and insipid, when once we have experienced the real sweets and delights of a home fireside. It was thus my intellectual powers were absorbed in thought, while my attention was attracted and my mind diverted by the youthful sports of the smiling children who appeared equally as much fascinated in their diversions as I was in beholding and thus meditating: the time was once when I was a child, and I hope in one sense of the word I am one yet; but temporally speaking I once, acted as a child, but now I have become a man, and childish things are put away, although the recollection of youthful days that have slid away as it were upon the wings of the wind, still present themselves to my view, and

a mournful, yet not undelightful sensation attends the contemplation of scenes where I once enjoyed felicity; departed joys are always brought to recollection with an enthusiasm of tenderness which soothes the sorrows I have experienced for their loss. Yes, the many days of felicity I have enjoyed in my native City, Louisville, when a boy, voluntarily dawned upon my imagination; that place which fifteen years ago was comparatively small to what it is now.—The increase of population has been considerable, and the general face of it is depicted with countenances to which I am estranged. Where are all my youthful comrades with whom I have sported with all the gaiety of youthful blood, and with whom I have passed many a jovial hour? Where are they, I say, with whom my soul delighted to gambol? Let me inquire of the East, and he will answer: I have some. Let me inquire of the South, and he will respond: I had some, but they are not. Let me inquire of the North, and he will respond: I have few. But let me inquire of the West, and she will mournfully exclaim: I have the majority, and Louisville can bear witness to the truth of my assertion. Why are they there? Yes, my soul go visit the mansions of the dead, and the marble stone will speak the name of many who didst once enjoy perfect life, motion, sensation and thought, but now here lies a lump of clay that once did move, feel, think and talk, a prey for greedy worms, who feed sweetly on them. Yes, they were probably snatched in an unthoughted hour, beyond the reach of time, in

vast eternity; swept as it were with the besom
 of destruction, down to the shades of eternal
 night, or above the infinite space of etherial
 blue, into the paradise of bliss. O the infatu-
 ation of the world in neglecting the one thing
 needful! they urge their journey on regardless
 of their latter end, and when futurity with all
 its frightful scenes strikes their imaginations in
 their quiet moments they are overwhelmed with
 horror, doubt and uncertainty, as to their pre-
 paredness to face the grim monster death and
 the Judge of quick and dead; and to banish
 those tormenting thoughts, drown their sorrows
 in the inebriating bowl, or visit the house of
 music, tragedy and comedy; but instead of thus
 stifling the impressions of their God in this sinful
 way, if they would only prepare themselves to
 see that awful tragedy performed which will ex-
 cite their sympathies more than that by mortal
 and be of longer continuance; there will be no
 resting place to refresh their weary bodies that
 have been worn down by the loss of repose;
 there will be no feather bed on which to re-
 cline and close their eyes. No, my soul, there
 will be no sleep after having seen this tragedy
 performed; but one eternal ghastly stare. Yes,
 my soul, their unwearied pursuit after the evane-
 scent objects of life evince to the christian be-
 holder, their motives do not extend beyond the
 confines of the grave. But if you question them
 in their serious moments, the most of them,
 especially those who have not become harden-
 ed to all reproof and are determined to take
 hell by force, they will answer your interroga-

tories with good nature, and acknowledge it is
 the height of folly thus to seal their own de-
 struction sure, and promise to attend to this mat-
 ter after awhile; but still with many those good
 impressions do not continue long; here one ob-
 ject heaves in view that is of a dissimilar na-
 ture; their anticipation is buoyed to the high-
 est pitch in the prospect of obtaining happiness
 with the possession of this object; but alas! they
 have gained it, and instead of proving a bless-
 ing it is a curse. One will tell you I have
 bought a yoke of oxen and must needs go and
 prove them; another pleads, I have married a
 wife and cannot now tarry to consider; a third
 will answer you as Felix did Paul: "go thy way
 at this time—at a more convenient season I will
 call for thee." O the infatuation of my fellow
 mortal! How knowest thou, who continually
 carry about with thee the seed of death, but
 what the grim monster may be ready to cut thee
 down? Thou hast no assurance to the contra-
 ry; and wilt thou, therefore, harden thy neck
 because the punishment of thy evil deeds is
 not instantly executed? If you will thus go on
 you shall be suddenly destroyed, for the mouth
 of the Lord hath spoken it: the wicked man
 shall not live out half his days. O my soul, how
 many instances hath thou seen to verify the
 truth of this assertion. It is true that man that
 is born of a woman is of few days and full of
 trouble; it is likewise true that he is the cause
 of the most of his own trouble, for it is evident
 that our Maker never intended that the vani-
 ties of this vain world should be sufficient for

immortality to live on. "Man wants but little here below, nor wants that little long;" it does not require much diet nor apparel to answer our every purpose; and is it not the most consummate folly to accumulate wealth at the risk of our immortal interest? die and leave it to our heirs, when they are not a whit better of our eternal banishment from the presence of God, when we might have done equally as much for their temporal, and have been the means of their eternal profit, by having walked in that way which would have secured eternally to ourselves the favor of our God. O my soul, the madness and folly of man! Will the unconverted citizens of Louisville have any plea to present to the Majesty of Heaven and earth in the great day of conflagration, a day for which all other days were made. No, no, I will testify against them in the presence of God, how often has the gospel of Jesus saluted their ears. "Yes, they have had line upon line, precept upon precept, here a little and there a little;" yet a vast majority of its inhabitants resist the spirit of God through his Prophets, and hold out against their best interest? How many of the children of God have persuaded and entreated them to be no longer infatuated by the enticements presented to their view through the Prince of Darkness; how often has many of them been almost persuaded to become christians? but where are those divine impressions? They have fled as it were with the wind, and they have resumed their former state. It is high time, my fellow traveller to the grave, that you were arising

from the bed of slumber; for aught thou knowest the approaching summer may give thee a place in that mansion where all is still as death, and if thou appearest in the presence of thy God without having on the wedding garment, what will be thy situation? O me thinks in the car of faith I hear the awful denunciation, I never knew you; depart from me, ye worker of iniquity into everlasting fire prepared for the devil and his angels. O that men were wise and would consider their latter end! but there are a certain class of characters I would not hesitate to number in this my unworthy meditation. I fear not man but God; he has put a new song in my mouth, and I feel Heaven born and Heaven bound, and am determined through the grace of God, to pursue that narrow path that leadeth unto life eternal. Yes, my soul, there are many of my fellow mortals who esteem themselves righteous on account of their morality; but I am convinced that no man, independent of a renewed heart, even if he should keep inviolate the commands of his Maker from his youth up, can have a safe passport to the kingdom of God in bliss, for if his original sins be not cancelled by the renovating operations of the spirit of divine truth, how can he stand before all purity or have an advocate with the Father? Yes, there are some of this cast who have stiff necks, supercilious deportment, who appear wise beyond what is written, and communicate their illiterate and inexperienced opinions upon the gospel of Christ, and think every man that does not believe as they do an idiot;

but such characters have yet to be taught in the school of religion, to know what the saving influences of the spirit mean. It is none but those who have experienced the love of God shed abroad in their hearts, can truly testify of the graces of the spirit; and thanks be to God I know many that can set their seal that God is true and have experienced that fire of love which springs from the fountain head, in whom dwelleth all the fulness of the Godhead. Yes, there are many of my brethren and sisters in Christ that dwell in the City of Louisville, that have had their sins removed as far from them as East is from West, and are now rejoicing in the God of their salvation, in full expectation, when disrobed of this clog of clay, of being admitted into everlasting habitations at the right hand of God; among whom, in their devotions, I have often experienced the love of God shed abroad, in my heart, and could pleasingly anticipate the time when we should assemble around the throne of our Heavenly King. and rejoice with that joy which is unspeakable and full of glory.— Yes, thanks be to my Saviour, here and there, in my journeyings, I meet a fellow traveller bound for the kingdom, and we sweetly converse of the joys thereof, and mutually aid each other in our pilgrimage; but there are some of my brethren and sisters with whom I was intimately acquainted, and an eye witness to their pious walk and Godly conversation, have done with the affairs of this life; their mortal bodies are now mouldering in the silent mansions of the dead, while their immortal spirits

are now banqueting in the smiles of their dear Redeemer, in the bright mansions of everlasting and eternal day. Miss Lydia Spurrier was a christian, I believe none will deny; she closed her eyes in death in full expectation of future blessedness. Mrs. Jones Johnston was a christian; she died in the triumphs of faith, and had an antepast of that kingdom of which she was an heir. The Reverend Parson Smith was an holy man of God, and that his general deportment evinced to a agazing world, and those who attended on him in his dying moments and saw the vital spark extinguished, will not hesitate to say, though some of them have not tasted the sweets of religion. O yes, my soul, the tears shed over his inanimate body will never be erased from thy memory; thou didst weep, O my soul, but not for sorrow, but for love and joy; thou didst see in him the image of thy Saviour, and who that has loved him at all, can love him enough. Yes, there are many thousand that have departed this life equally evincing an interest in the blood of a Saviour.— There are many in the mansions of the dead in Louisville whom the clods of the valley lightly cover, and many more now busied in the concerns of this life, who will occupy a spot in that solitary place, with whom I gladly anticipate a meeting when we shall rise to meet our Lord in the air. Yes, my soul, the person to whom this work is respectfully dedicated will be one of that number; he has more than once been on the confines of the grave, and has as often rejoiced at the approaching scene. Is this not

the religion of my Jesus? O no, this cannot be delusion, and I shall meet some of the members of his family, and I would unfeignedly hope all in that great day when the earth shall roll to and fro as a drunken man, and the trump of Angel Gabriel shall be heard by those who have long slept in the couch of death, and rise from the tomb and meet their Lord in the air. O my God, sanctify me throughout soul, spirit and body, that I may not fall short at the taking place of that glorious event.

And may I with my Saviour dwell,
 Who on earth done all things well,
 And praise him with that endless love
 In his bright mansions far above,
 That kindred spirits oft do raise,
 To his eternal glorious praise.

MEDITATION XXIV.

APRIL 1.

This morning being sufficiently cool, owing to the fall of a frost the preceding night, to render a seat by the fire side comfortable; the sun rose in full splendor, and the hoary frost soon vanished under its warming and refulgent beams; the little lambs in an adjacent meadow, were friskily sporting by the side of their dam's, who would bleat at their near approach, and by peculiar gestures seem to sanction their juvenile delights. While the peasant and the farmer were rolling the clods of the valley, furrow upon furrow, in expectation of an abundant harvest; while thus contemplating, the honor of my heavenly majesty lay near this pulsating heart, and my imagination was drawn to his sacred and ever to be esteemed volume of divine truth, which every man must either acknowledge to be true in time, or bow to in eternity; but how many of thy brethren in Adam disregard the injunctions of the most high, and even assume the prerogative of contending with the mighty God, because of the depravity of their nature; the code of divine truth comes immediately in contact with their opinions, and they shift and turn to all parts of the compass and endeavor to stigamatise those sacred truths which their corrupt and carnal nature cannot comprehend without the applica-

tion of the spirit of God, "for the natural man discerneth not the things of the spirit of God; they are foolishness unto him, neither indeed can he know them, because they are spiritually discerned;" for if we be not taught by the spirit of Christ, we cannot comprehend the things of Christ; yes my soul, there are some void of this spirit, who deny the fundamental doctrines of christianity, on which is based the salvation of their immortal souls. Some assert things derogatory to the King of Glory, by promulgating that Jesus, the son of God, the Saviour of the world, who now dwelleth in the bosom of the father, and once took humanity upon himself and died that man might live upon the Terms of the Gospel, was merely a good man who had the ability given him of God to set a godly example before men, that they might copy but not worship as God or trust in him for salvation; while others will blasphemously assert that Jesus my Savionr is an illegitimate, because conceived in the womb of a Virgin by the Holy Ghost. That he was born of a woman is a scripture truth, and how is it possible he could have atoned for the sins of the world in any other way than taking humanity upon himself? Are not our sins committed in the flesh? do they not therefore require an atonement of a fleshy nature? for without the shedding of blood there could be no remission of sins; God could not suffer in his self existing nature, therefore he was pleased to take humanity upon himself, through love to fallen man; for no other sacrifice could have been

found in Heaven or on earth; our transgressions being of an infinite nature, thereby requiring an infinite sacrifice, none of the shining hosts of Heaven could have accomplished this thing, because they are the workmanship of God and created intelligences. Yes, my soul, thou hast heard such wicked expressions escape the lips of sinful and polluted man; men who were wise in their own conceit, and of whom the sacred word saith, there is more hope of a fool; for how knowest thou, O mortal and immortal, but what that expression may seal thine own damnation sure; thou mayest in so many words commit that sin which shall neither be forgiven in this world nor in the world to come, for if thou art thus hardened to thy best interest who knoweth but what thy soul may be held captive by Satan in chains throughout the endless ages of eternity? how knowest thou but what that may be blasphemy against the Holy Ghost? because thou sayest he is an unclean spirit, the offspring of adultery! Oh, let not such impious language escape thy lips, if thou hast not become callous to thy best interest: for my God will not hold thee blameless; and you, who ever thou art, that denieth the divinity of Jesus Christ, tell me upon what grounds you can possibly hope for salvation; for whosoever denieth the son, the same hath not the father, but he that acknowledgeth the son hath the father also; it is only through the son that we can have eternal life, for it is recorded in first John, that God hath given to us, we that believe, eternal life, and this life is in his

son; and we know that the son of God is come, and hath given us understanding, that we may know him that is true, even in his son Jesus Christ; this is the true God and eternal life.— Yes, there are various portions of the sacred scriptures that incontrovertibly show he was equal with the Father. What is the language of Paul to the Phillipians? It is pointedly this: that Christ being in the form of God thought it not robbery to be equal with God, for in him dwelleth all the fulness of the Godhead bodily, which last quotation you will find in Colossians. Yes, the blessed Jesus, in the presence of the Pharisees and chief rulers, does not hesitate to acknowledge himself the only God, and that they who believed on him believed on him that sent him, and he that seeth him, seeth him that sent him; now if you have any doubt as to the correctness of the assertion, you can refer to St. John, the twelfth chapter, and he will confirm the statement, and in the fourteenth chapter of the same book, the blessed Redeemer even condescends to commune with Phillip upon the all important subject upon which we are contemplating, and answer his inquisitive interrogations with the greatest meekness and unbounded familiarity of a God, and assures him that he that hath seen me hath seen the Father, and how sayest thou then show us the father. How can any man that is open to the least beam of conviction, call in question the equality of the Son with the Father, when so many portions of divine truth stare him in the face? But stop, my reader, we have not done

with this subject yet; this mere man as many call him is eternity as well as equality with the Father: Let us hear what John the Divine has to say upon this all momentous subject; let us see if he makes him eternal with the Father; we will quote his words from the first chapter: behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him: even so Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come the Almighty: I am he that liveth and was dead, and behold I am alive for evermore, amen; and have the keys of hell and death. Is it possible that any man can doubt his eternity after having read this record of him? O no my soul, thou canst not; but I would still go farther and pronounce him the Almighty which the above quotation proves, and I will be more explicit, so that there cannot be an existing doubt upon it. In Philippians, the third chapter, you will be pleased to find the following words, viz: who shall change our vile body, that it may be fashioned like unto his glorious body, according to, the working whereby he is able even to subdue all things unto himself; is this not the Almighty? O yes my soul it is, and he is equally omniscient, and to verify my every assertion, I would take the word of my God, the man of my counsel for my guide; yes, thou blessed Son of God who was led as a lamb to the slaughter, thou didst not lack understanding or wisdom, thou wert well acquainted with

the workmanship of thine own hands, and although many believed in thy name at Jerusalem, because of thy miracles, yet thou didst not commit thyself unto them for thou knewest all men and needed not that any should testify of man; thou wast well acquainted with what was in man; yes and his blessed disciples confirm it; for in conversing with their saviour at one time, they thus address him: now we are sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest from God. Yes, good old Peter, we will examine thy testimony on the subject. Canst thou not testify unto the omniscience of the Saviour, for thou knowest he often questioned thee as to thy love, and thou likewise knowest, that he knew all things, and that thou didst love him. My reader will find the substance of the above in the II. XVI. XXI. chapters of the Book of St. John. But I cannot consistently dispense with this subject yet, for I am fully persuaded he, the Son, is omnipresent, and to substantiate the assertion I will call in the aid of good old Matthew, the XVIII. and XXVIII. chapters, which testify the truth of my position; for where two or three are gathered together in his name he is in the midst of them: yes, my soul, this is the language of Jesus Christ to his disciples, and shouldst stimulate every christian to pray, for, if we observe all things, whatever he has commanded us, he has promised to be with us always, even unto the end of the world; and this is not all thou canst say of thy blessed Jesus: his immutability

with the Father is the same, and if my reader will take the trouble to refer to the I. and XIII. chapters of Hebrews, he will find the following scripture alludes to the Son of God. [read the whole chapter and you will comprehend it better] Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thine hands; they shall perish but thou remainest, and they shall all wax old as doth a garment, and as a vestment shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail; yes, thou art Jesus Christ, the same yesterday and to day and forever. It would be useless to quote any stronger proof of his immutability than this, for it is so explicit that the way faring man, though a fool, cannot err therein,—yes, my soul, this is thy Redeemer, and it is thy duty as well as thy privilege to pay him divine honours, for it is the language of that Book upon which thou dost meditate so sweetly, and if thou dost not believe on the Son thou canst not have everlasting life, but the wrath of God abideth on thee; for thou art commanded to honor the Son even as thou honoreth the Father,—for he that honoreth not the Son, honoreth not the Father which hath sent him; and good old Paul can verify this statement, for he says he is an apostle of Jesus Christ by the commandment of God our Saviour and Lord Jesus Christ, which is our hope, addressed to Timothy his son in the Faith; and he farther asserts if any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

Yes, my blessed Lord, when thou wast parted from thy disciples and ascended to Heaven, did not they worship thee and return to Jerusalem with great joy? did not Stephen, that holy man of God, when stoned to death, call upon God, saying Lord Jesus, receive my spirit? Yes, my Saviour, God hath highly exalted thee, so much so, that at thy name every knee should bow, of things in Heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord to the Glory of God the Father; yes, he is the brightness of his glory, the express image of his person, upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the majesty on high; and yes, everlasting truth, O my soul, all the Angels of God worship the first begotten into the world. Yes, courteous reader, thou canst not hesitate to worship him who was adored by all the heavenly hosts; you may refer to the following chapters to confirm your belief in this point, provided there should be the least shadow of a doubt existing, for they must all be removed, and thou must see that it is thy indispensable duty to pay Christ divine homage, for without it ye cannot be everlastingly saved. John iii. and v. chapt. First Timothy, i. chapt. First Corinthians, xvi. Luke, xxiv. Acts, vii. Philippians, ii. Hebrews, i. But O my soul, thou canst still speak of the greatness of thy Saviour, his power is unbounded, he can create and he destroy—all the works of the everlasting, eternal and incomprehensible Jehovah

are ascribed unto him. Well, canst thou prove this? It is presumable thou canst—the volume of revelation is the man of thy counsel, and if thou be taught by the spirit of Christ, thou canst see much beauty and harmony in this book. Who, gentle reader, was it consulted with the Father in the creation of man? was not man made in the image of the deity, the Father, the Son and the Holy Ghost? and those three were one God, and all things were made by him, in whom we have redemption through his blood, even the forgiveness of our sins; and he is before all things, and by him all things consist. You may refer for your satisfaction to the following scriptures: Genesis, i. and xi. chapt. John, i. chapt. Collosians, i. chapt. Hebrews, i. chapt. Yes, my soul, he is still greater; put thy trust in him and he shall preserve thee from all danger, and save thee from going down into the pit; yes, he is my God, my Saviour, my Redeemer, he is the preserver of all things, and is able to keep what I have committed to his hands, until the decisive hour; for he is before all things, and by him all things consist, for he upholdeth all things by the word of his power, and hath delivered me from the power of darkness, and hath translated me into the Kingdom of God's dear son, even his own kingdom; and If I abide in him I will bring forth much fruit; for without him I can do nothing. Yes, thanks be to his glorious name, he, the son of man, hath power on earth to forgive sins; did he not say to the sick of the palsey, arise, take up thy bed and go unto thine

house, and he arose and departed to his house? did he not say unto the woman that anointed his feet with oil and kissed them, thy sins, which are many are forgiven? yes, my soul, the forgiveness of sins is ascribed unto him; and whatsoever the Father doeth, these also doeth the Son; you can refer to Matthew, ix. chapt. Luke vii. chapt. John, v. and xv. chapt. But, O my soul, what wilt thou farther say of thy Redeemer? O! he is the fairest among ten thousand and altogether lovely, he is thy God, for in the beginning was the word, and the word was with God, and the word was God; and the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten, full of grace and truth; well might Thomas answer him and say, my Lord and my God; well might Paul caution the overseers of the flock to feed the church of God which he had purchased with his own blood; well might Paul say to Timothy, without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of Angels, preached unto the gentiles, believed on in the world, received up into glory. Well might it be said unto the Son, thy throne. O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom; yes, my soul, this is none other than the true God; he is acquainted with all the ways of the Father; for the Father loves the Son, and sheweth him all things that himself doeth; and his greatness is equal with that of the Father.—Yes, my brethren, we should deny ungodly and

worldly lusts, we should live soberly, righteously, and godly in this present world, and be continually looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, "who was born unto us a child, given unto us as a son, and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace." Yes, this is he before whom the shining hosts continually worship, and whom the princes of this world knew not, if they had they would not have crucified the Lord of glory; yes, this is the Lord of Lords and King of Kings, who will overcome the ten Kings who shall make war with God and the Lamb, which are one; this is Emanuel, God with us, and him and Christ are one; "for there are three that bear record in Heaven: the Father, the word, and the Holy Ghost, and these three are one." Yes, the majesty of Heaven and earth confirmed his own divinity when he rebuked the prince of darkness, who had the supercilious presumption to tempt the possessor and creator of all worlds to fall down and worship him; and only to see the cunning of the Arch fiend, he quotes the language of divine inspiration and tells Christ that his Angels have charge concerning him, and in their hands shall bear him up, least at any time he should dash his foot against a stone. What was the reply of my God, it was this: it is written again thou shalt not tempt the Lord thy God: you may refer to the following scriptures to ascertain the truth

as it is written: John, v. xii. xvi. xx. chapters. Acts xx. Rom. xix. Timo. iii. Hebrews, viii. Psalms, xlv. Titus, ii. Isaiah, ix. Corin. i. Rev. xvii. Matthew, i. and iv. chapters.

My reader I bid you adieu, if you have not the divinity of Christ and his equality with the Father, in all things plainly established in this meditation, I must be extremely blind to the doctrine of that precious book which I hold as my best earthly companion. O may you see him as I see him, feel him as I feel him, and enjoy him as all his children enjoy him; worship him as the King eternal, immortal and invisible; the only wise God our Saviour, and you shall be safe when the moon is turned into blood, the sun blown out; the stars fall from Heaven; the earth quake; the rocks melt with fervent heat; "and in the wreck of matter and the crush of worlds;" but without, you own him here before men as your Lord and Master, and pay him divine adoration, he will assuredly disown you before his Father and the holy angels, and you will sink down, sink down, down, to the dolorous regions of interminable woe, where the sweet sounds of salvation, redeeming love, and pardoning grace can never reach your deplorable case; but he is now on the mediatorial throne—Oh do, come to him, for when he steps from that and you are found destitute of his grace, farewell, farewell, eternally farewell, even to one beam of hope! I shall meet you there, my reader, then I shall know what use you have made of this instruction. O let me not be your condemnatory judge, for the saints shall judge

the world. Farewell! O let me sit by your
side in the kingdom of my God.

Dear Jesus may I trust in thee,
And in eternity thy glory see;
O let me worship at thy feet,
And ever count the homage sweet;
Thou art my God, the only King,
O let me to thy glory sing;
And when in time I've run the race,
O let me ever see thy face.

MEDITATION XXV.

APRIL 4.

This day being unusually cool, the sun frequently obscured in scattering clouds, but now and then would burst forth with refulgent lustre. The creation that not a day since bloomed with beauty and grandeur, is now clad with snow. The feathered songsters of the grove that tuned their throats to the praises of their Creator, are now hushed as death, sheltered beneath some hanging bough from the chilling blast. This is most surprising weather for the season, and certainly the harbinger of a sickly summer. It was thus while surrounded on every quarter by the whiteness of this unsuspected gentleman, whose silvery flakes by the reflection of the sun, tipped the tops and branches of gigantic trees, nipped the tender bud and fell the pleasant blossom of those whose fruit is delicious to the taste of man, and on which I am rather doubtful he will not regale or satiate his longing appetite the ensuing autumn, I contemplated upon a subject contained in the scriptures of divine truth, in which the pulpit and the pen have not been a little concerned in controversy; but let man be subject unto his God and the divine oracles be his teacher on this important point; although there are many who profess the religion of the Messiah, and from their great pretensions, we would draw the conclusion that they valued

much an interest in the Redeemer, and would ever be found in the way that leadeth unto his most glorious kingdom; but when we have become acquainted with their religious tenets we lament to say they have such an opinion of their infallibility in the ways of righteousness, they will not realize for the better in the great day of reckoning; some can rely on a twenty years' experience, independent of the present love of God shed abroad in their hearts to give them a safe passport to the realms of endless life, and if you question them relative to that holiness without which no man shall see the Lord, they will answer your interrogation by replying, if I am elected of God I shall be kept by his power through faith unto salvation, without being found in the use of the means. Yes, my christian brethren, this is the reply you will receive; I am almost led to say, from the pretended followers of the Lamb, all through the promulgation of that unscriptural and unwholesome doctrine of election and reprobation; does it not countenance sloth and languor, and stand up in opposition to the pointed and explicit doctrine of my precious Redeemer? Does not such delusive tenets encourage its believers to do whatever they may do? yet if they are one of the elect, they will be saved in spite of every indulgence in the path of error. Yes, I would unhesitatingly affirm in the fear of God and not of man, it did; but to satisfy my curiosity and confirm my point, I would call in the aid of the bible to direct our deviating feet in the path that leadeth to the City of God, and that after

conversion instead of thinking the warfare ended, we are commanded to work out our soul's salvation with fear and trembling, while the Lord worketh in us to will and do of his own pleasure; and it is not his pleasure that we should be barren and unfruitful in any sense of the word. What is the language of Jesus, the Son of God, the everlasting and incomprehensible Jehovah, upon this all momentous subject? Does he not teach his Disciples that they are the salt of the earth; the light of the world, and that they must let their light so shine before men, that they may see their good works and glorify their Father which is in Heaven; by doing justice; loving mercy, and walking humbly before their God; for man will be judged for his works. Yes, the Son of man shall come in the glory of his Father with his Angels; and then he shall reward every man according to his works. Yes, my fellow mortal, if we love him, we will keep his word, and he will make his abode with us. No we cannot be his friends unless we do whatsoever he commands us; and if we would seek glory, honor and immortality, eternal life, it must be by a patient continuance in well doing. What are the words of Paul, that eminent man of God, upon this point? Why, he commands the rich in this world not to be high minded; nor to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works; laying up in store a foundation against the time to come that they may lay hold on eternal life, "for

Christ hath given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Yes, my soul, it is a faithful saying, and should be constantly affirmed, that they that have believed in God might be careful to maintain good works; these things being good and profitable unto men; for if we labor not to enter into that rest we shall undoubtedly fall after the same example of unbelief as some that once were brought to a knowledge of the truth; for what will it profit any man to say he has been adopted into the family of God, and say he has faith and have not works? "Can faith save him? Yea, a man may say thou hast faith, and I have works. Shew me thy faith without thy works, and I will shew thee my faith by my works, for as the body without the spirit is dead, so faith without works is dead also." Yes, my brethren, it is not only our privilege but our duty to be found in the use of the means God hath appointed, giving all diligence; "add to our faith, virtue to virtue; knowledge to knowledge; temperance to temperance; patience to patience; Godliness to Godliness; brotherly kindness; and to brotherly kindness charity; for if those things be in us, and abound, they make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." What more would you have me assert than I have already asserted on good works? Do you not see from explicit warrant from God's word, that you must be in the possession of them if you would wish to live in a lively exercise of religion or flee the

wrath to come; for we will be judged in the great day of judgment according to our works or the deeds done in the body. Yes, says John the Divine, "write blessed are the dead which die in the Lord, from henceforth." Yea, saith the Spirit, "that they may rest from their labors, and their works do follow them;" and John further states, "and I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." O my soul, neglect not those good works without which thou canst never enter in through the gates into the City; but be thou found in the use of the means, and when thou hast done all that thy Heavenly Father hath commanded thee, count thyself an unprofitable servant, for thou hast done no more than what was thy duty; but let it never be eradicated from thy memory, and be not deceived.—God is not mocked; for whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting; therefore let me not be weary in well doing, for in due season I shall reap if I faint not, which, O my God, forbid; but let my path be the path of the just, which is as the shining light, shining brighter and bright-

er; unto the perfect day. O let me live the life of a christian; die the death of the righteous, and my last end be like his. Refer to the following scriptures: Matthew v, x, xii, xvi, and xxvi, chapters; John xv, and xix, chapters; Acts ix; Romans xii; I. Corinth. xv; Gala. vi; Philp. ii; I. Timo. ii, and v; Titus ii, and iii; Hebrews iv; James ii; Peter i, and iii; Reve. xiv, xx, and xxii, chapters.

Dear Jesus may I to thee look;
Obey what's written in thy book;
Love thee from my very heart,
And never, never, from thee part;
May all my days be spent to thee,
And as a poison evil flee,
When on earth my time has run,
Accept me as thy glorious son.

MEDITATION XXVI.

APRIL 4.

This evening being cool, and although the spring of the year, yet the stormy blast of winter was to be heard and felt in the wind; it being uncomfortably cool, you may reasonably suppose a seat by a cheerful fire-side was no way disagreeable; the snow that had fell the past night had nearly vanished with the setting sun, and creation wore a more delightful prospect than in the morning, when all was clad with a milky whiteness, although here and there remained some flakes of snow which the solar beams had not dispersed. While thus meditating, a thought struck me, and I concluded to pursue it until this meditation was brought to a close. It is as true as certain, that man derived his existence from the hand of a God, and that in him or by him we live, move, and have our being; "he is the giver of every good and perfect gift," and without him we can do nothing, either spiritually or temporally; that is, he "upholdeth all things and by him all things exist; "that he is a being impartial in his favours, no one ought to deny, for he sendeth the rain on the unjust as well as the just, and we see that men destitute of gratitude to him their Creator, either in a spiritual or a temporal sense, seem equally as prosperous, if

not more so, than those who are the favorites of this Heavenly King. That God hath made all the nations of the earth of one blood, cannot be denied upon fair premises, although from the various intermixture and colours, it may be difficult to comprehend; that men are equally free as respects will, in a republican government, is likewise a truth incontrovertible. — Yes, our Sovereign made us free and equal, and before we will be brought in subjection to Monarchical sway, the last red current that fills our veins would be sacrificed in defence of the right of conscience; why then have some of the workmanship of this Heavenly King peeped into the court of Heaven and found written in God's Book, opinions which never had birth with the only begotten of the Father, "who is full of grace and truth?" Whence have they derived their information, that God hath a secret and a revealed will respecting man, his own workmanship? As for my part, I cannot conjecture; I see but one will, and that is his revealed will; and my courteous reader, you may by this time wish to ascertain what this revealed will is; why, I will tell you what it is; no more or less than this: that man should be saved upon the terms of the Gospel; for would it not be highly derogatory to the wisdom of the deity, if he has two wills, a secret and a revealed will, and his secret will comes in contact with his revealed will; his revealed will says, "he that believeth and is baptized shall be saved," while his secret will says fallen man has no will at all, and cannot accept of the

proffers of his revealed will. If this were the truth, would we not have the most plausible reason to say God was not unchangeable in his nature, but that he thought of one thing and done another? If men have no will to believe in the Gospel of Jesus, what benefit could the children of men derive from the descension of the Son from the bosom of his Father, into this vale of tears, taking humanity upon himself, going about promulgating his everlasting Gospel, and then dying the death of the Cross: his ascension into Heaven and intercession at the right hand of God, that man might be delivered from eternal death. Is it not the height of presumption to suppose that a God of all wisdom would thus do, when he knew man had no will to accept of his proffered salvation? Would it not be highly derogatory to suppose, he had decreed that a certain number should be, contrary to their own will, initiated into his Kingdom, while others were set apart in such a way that the number could not be added to, neither diminished? especially when he had positively commanded his disciples to go out and preach the Gospel to every creature, and there was only a part could be gathered into the Kingdom, owing to a previous decree, and their having no will to accept or refuse? I say would he not frustrate his own designs, and bring condemnation on mankind through the promulgation of his Gospel, without which they never would have been, for without the knowledge of salvation they could not, have been condemned for that which had never

been offered to them. No my soul, thy great Creator will never thus tamper with the workmanship of his own hands; he has placed life and death before fallen man, as before our first parents, and they have the ability to accept or reject, and he will not be judged as though he had no will; but he will stand condemned for not accepting through his will; "for this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for God sent not his son into the world to condemn the world, but that the world through him might be saved." No my soul, thy blessed Jesus was not partial in the dispensation of his favours, but wished all to be saved and to come to the knowledge of the truth; what was his exclamation over Jerusalem, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not." Were not the children of Israel commanded by God through Moses, that if they offer a sacrifice of peace offerings unto the Lord, that they should offer it at their own will. Does this not prove that they had a will, and the ability of exercising it? Certainly it does; what is the word of Moses in another place to this people? It is no less than this: I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; this

language certainly implies an ability of choosing; this certainly evinces they had a will and could have exercised it if they chose. O may I read the word of God for myself, and receive no man's exposition without due examination! But still farther to confirm my position, what is the language of Joshua, that man of God, to the children of Israel? It is this: and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: whether the Gods which your fathers served, that were on the other side of the flood, or the Gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. O my soul, would it not have been the most consummate folly, for this holy man thus to address this people, if they had no will or liberty of choice? But let us hear the decree of Artaxerxes unto Ezra the Priest, a scribe of the law of the God of Heaven; his words are thus: I, the King, make a decree that all of the people of Israel in my realm, which are minded of their own free will to go up to Jerusalem, to enquire concerning Judah and Jerusalem, according to the law of thy God, which is in the land. Is this not the language of divine inspiration? and its precepts, if taken in one connected chain, will harmoniously unite, and tend to one great focus, the salvation or condemnation of man upon his free will, the rejection or reception of its everlasting truths. And is it possible that any reasonable man, not warped or biassed by the prejudices of education, can deny the impartiality of God in the distribution of

his favours? But still farther to confirm the truth of my every statement, I will refer to Jeremiah and examine what he has to say upon this interesting subject: was he not commanded by God to say unto the rebellious people of Israel and Judah: thus saith the Lord, it may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin; it may be they will present their supplications before the Lord, and will return every one from his evil way, for great is the anger and the fury that the Lord hath pronounced against this people. Yes, my soul, thus saith him that spoke as never man spoke, and the Heaven of Heavens is his throne, and the earth his footstool; I will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake they did not hear; but they did evil before mine eyes, and chose that in which I delighted not. Shall not man rather listen to the voice of him that cannot lie, than receive the testimony of fallible and erring mortal? Yes, my soul, ever listen to the voice of thine Heavenly Father, who delighteth not in the death of him that dieth, but rather all men should turn and live; O my soul, have not many believed in the Gospel of thy precious Redeemer? O yes, did not Mary choose that part which shall not be taken away from her? Does this not imply the ability of choosing or refusing? Did not Paul in speaking of virgins, affirm that he

that hath power over his own will, and hath decreed in his heart that he will keep his virgin and give her not in marriage, doeth well; did not the Saviour of the world, when speaking of himself in the parable of the vineyard, pointedly imply man's ability to accept or reject himself as presented upon the pole of the Gospel? It is thus: a third servant was sent and they wounded him also and cast him out; then said the Lord of the vineyard, what shall I do? I will send my beloved Son; it may be they will reverence him when they see him. Did not by Faith, Moses, when he was come to years, refuse to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season. Yes, my soul, all those things plainly testify to thee, that man is an accountable creature to his God; that his will is not so impaired but what he may accept or reject: that no one of the vast posterity of Adam are decreed to live or die in sin, and be eternally damned, "but that Jesus, the root and offspring of David, the bright and morning star, the spirit and the bride, says come, and let him that heareth say come, and whosoever will, let him take the water of life freely; let the wicked man forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon."—(Scriptures) Levit. xix. chapt. Deut. xxx. chapt. Josh. xxiv. chapt. Ezra, vii. chapt. Jer. xxxvi. chapt. Luke, x. xiii. and xx. chapt. First

Cor. vii. chapt. Rev. xxii. chapt. Isa. lxvi.
chapters.

O Lord, thou hast but one decree,
Respecting those that trust in thee;
Thou wilt save them in thy courts above,
Where they shall live forever on thy love.
But those that will not listen to thy call,
Shall in their sinful follies fall;
Be banished from thy presence down to Hell,
With wicked fiends for ever dwell.

MEDITATION XXVII.

APRIL 5.

This evening, being disengaged from worldly pursuits, the weather disagreeably cool, owing to the fall of snow the past night, and its appearance at intervals, I take my seat by a lively fireside, one of the best companions, and of all others, I esteem equally dear during the chilling blast of a wintry spring; of which my astonishment has not subsided and will not, I am dubious, until I have long wept over the effects of this misplaced winter. Many of my fellow creatures that are now in the bloom of health, will be swept as with the besom of destruction from this earthly scene, by the "pestilence that walketh in darkness, and the waste that is by noon-day," and probably myself may be one of that number, and that place that now knows me will soon know me no more forever, while my immortal spirit will take its flight to God, who gave it; there to remain through the countless ages of eternity, or sink down to tophet, and forever mingle with polluted demons.—Then, O my soul, it is high time that thou shouldst be examining thyself, to see whether thou be in the faith or not. It is certainly thy privilege to know whether thou art one of that happy number or not, although some of our hope so christians may raise objections to this most consoling of all doctrines, and measure by their coldness

in religion, the garments of others in whom the image of Jesus shines, and answer you, when you question relative to the pardon of their sins: "I hope so." But, O my God, doth not thy spirit bear witness with the spirits of thy children, that they are born of thee, and "passed from death unto life, because they love the brethren." Yes, this is undoubtedly the language of the sacred oracles, and must be the truth, let others object or not. But for thy comfort and consolation, I will examine the testimony of some of the ancient children, upon this infinite, important question. Yes, Job, thou afflicted follower of God, canst thou not answer my interrogation? It is presumable thou canst with the greatest facility imaginable. Didst thou not, at one time, when bending under thy heaviest affliction, cry out: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though, after my skin worms destroy this body, yet in my flesh shall I see God." David, thou man after God's own heart, canst not thou likewise confirm the assertion of thy brother Job? Surely thou canst, for thou knowest he brought thee up out of a horrible pit; out of the miery clay, and set thy feet upon a rock, and established thy going. O did he not put a new song in thy mouth, even praises unto thy God! and thou couldst say: "come and hear, all ye that fear God, and I will declare what he hath done for my soul; for as far as the east is from the west, so far hath he removed our transgressions from us; and O Lord, how I love thy law; it is my meditation all the day, for

I hate vain thoughts, but thy law do I love.—
 Yes, my soul, this is the language of the Psalmist, and can you have more indubitable proof of the conversion of an immortal soul? It is the language of a christian, an Heaven-born and Heaven-bound soul; and though it may seem inconsistent to the worldling and cold professor, yet he must know that my Jesus hath wrought such a work in him before he “can read his title clear to mansions in the skies.” Yes, my soul, this is the religion of my beloved Jesus; it is that religion many have tasted the sweets thereof—yes, good old Isaiah, thou canst speak forth the praises of the Lamb. Behold! for peace I had great bitterness, but thou hast in love to my soul, delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. Is this not the language of a converted man? Then how can it be that those who have tasted of the goodness of God can be held in doubt and uncertainty, respecting this best of changes? Did not Jesus, my Saviour, know all things, and would he not have rebuked the saying of Peter, when he answerest him his third interrogation, by saying, “Lord thou knowest all things: thou knowest I love thee.” Yes, he certainly would not have sanctioned this answer if he had not have known that this change had taken place in the heart of Peter; and must in all that wish to participate in his blessedness. Yes, Paul, thou eminent man of God, Saint of the most high, thou couldst say hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto

us; and the spirit itself beareth witness with our spirits, that we are the children of God; for if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new, and for this very reason, because we are his sons. "God hath sent forth the spirit of his Son into our hearts, crying: Abba! Father." Yes, this holy man of God knew that every christian carried about with him the evidence of his acceptance with God, or why should he exhort them to sanctify the Lord God, in their hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Yes, my soul, he that believeth on the Son of God hath the witness in himself, and thou likewise, in conjunction with others, can testify to the truth of every assertion thou hast made in this meditation. Thou wast once in the gall of bitterness, and the bonds of iniquity, but thou canst now rejoice in the God of thy salvation, and say "thou knowest thy Redeemer liveth." Thou hast often experienced his love shed abroad in thy heart, and dost now rejoice with those that do rejoice, and weep with those that do weep, in full expectation of an abundant entrance into everlasting habitations. O mayest thou not quench this good spirit, but let it reign in thee without a rival, and thy soul ere long shall be wafted by angelic choirs to God, who gave it; there to remain through the countless ages of eternity, in the beatific presence of thine Heavenly King, whose eternal praises shall be thy sweet em-

plôy. Scriptures, I. John, v chap. Job xix chap. Psal. xl, lxvi, ciii, cxix, Isai. xxxiii, John xxi, Rom. v, and viii, II. Corin. v, Gal. iv, I. Peter, iii chapter.

My God I know that thou art good,
 Because thou givest me Heavenly food;
 Thy spirit dwells within this breast,
 And keeps it perfectly at rest;
 A child of thine awhile I've been,
 O keep me clear from every sin;
 Let me live to thee in time,
 And in eternity be wholly thine,
 There to sing thy wondrous love,
 Who died that I might reign above.

MEDITATION XXVIII.

APRIL 6.

At this time, while all nature is hung in the curtain of darkness, I take up my pen and put to paper, a meditation upon a subject that has long impressed my mind with some degree of sorrow; but notwithstanding I wish to exercise at all times that charity which thinketh no evil, yet when I see christians of different persuasions uniting together in worship, who are of opinions diametrically in opposition to each other, I am rather inclined to believe that they court the smiles of others more through self interest and increasing growth to their own party, than an inbred principle of love. The reason of my thoughts being thus directed, is because when that party which holds doctrines more consonant with the sacred oracles, promulgate their religious tenets and alarm the fears of the people, the other, steps in with the most unassuming hand of friendship, and petition a discontinuance of such preaching, and say, "brethren let us all unite in the work of the Lord." And behold, we hear them, contrary to their belief, harping universal salvation, because that which is dissimilar is as a sounding brass and as a tinkling cymbal in the ears of the people. Brethren, such things should not be; christians should not build upon another man's foundation, for it is contrary to

the doctrine of the Apostle Paul, that eminent Saint of God, who said that he did not, and would not, erect an edifice upon another man's foundation. And behold after they have given you the hand of fellowship, and have mingled with you in prayer before the most holy temple of the Lord, and esteem from their expressions your piety equal with their own; yet when the table is spread and the emblems of the broken body and shed blood, are presented to your view, which are to be taken in commemoration of the death and sufferings of our Saviour, you must stand aloof from this table—this is our table, not the Lord's table: you are not fit subjects, in our estimation, to receive the memorials of our departed Lord: you have not come in at the right door: you are unbaptized persons. Well, then, how have we come in? A while ago you admitted us to be christians; if we have not entered in at the right door, we must have climbed over, and there remains but one alternative—we must be thieves and robbers, Do you thus mingle with thieves and robbers, and admit they are christians? Then the kingdom of Heaven, agreeably to your doctrine, will be full of thieves and robbers.—Brethren such unwarranted barriers should not intervene between children of the same Heavenly parent; for if I have not an explicit warrant for infant sprinkling, or baptism by sprinkling, it is presumable that my Baptist brethren have not an explicit warrant for every thing they do, though that be the basis of their foundation; yet they have not, nor can they pro-

duce, an explicit warrant for women receiving the sacrament of the Lord's supper. They admit this is right. Then away with their argument; it will not hold good. Is not this way of proceeding injurious to the spread of the gospel? I would unhesitatingly say it was; for instance, hear the expressions of the wordlings. See how these christians esteem one another. They profess the religion of Christ—can it be possible that this is the religion of Christ? can it be possible that this is the religion that saith "love thy neighbor as thyself?" and these christians have experienced its sweets, and yet they do not practise it toward these heirs of the same Heavenly kingdom, Surely this is not christian love—there will not be two tables spread in the kingdom above; one for the Baptist and one for the Methodist and Presbyterians; I think not. Then why two here? No my soul, there will be no distinctions in the fair climes of eternal day. There will be no Baptists there; no Methodists there; no Presbyterians there; no Quakers there; then pray tell us who will be there? Why, none but christians. Well if they all be concentrated in one head there, why not be united under one head here? How often have I seen members of the baptist church stand off from the Presbyterian and Methodist sacrament of the Lord's supper, with streaming eyes and softened hearts, while their desire was to be with the children of God in this Heavenly feast; yet the strictness of their church discipline prohibited their union at the Lord's table. My brethren such things should

not be; why take the crumbs from the children that will have but one seat in the church triumphant? Yes, question the members closely upon that subject, and they will admit the impropriety of such restrictions, and say my heart is with you brethren, at such times, but what shall I do? You know our church rules are so rigid in their nature that if I were to take the love feast with you, throwing the sacrament out of the question, we would have to acknowledge to our church that we had done wrong, or be excommunicated the house of God, Yes, my brother and my sister, I know that to be a fact, and have often wept over its uncharitableness, and have not unfrequently thought of violating this rule myself, while a member of your church, and wish now I had; for when we believe a thing to be our duty in the sight of God, and hesitate to do it, through a man fearing or man pleasing spirit, we no doubt commit a sin, and pierce ourselves through with many sorrows; yet I cannot lay this separation entirely to the charge of lay members, for I firmly believe there are a majority of them opposed to close communion, and would, were it not for reasons previously mentioned, commune with other denominations; but from what I know myself of this matter, this unwarrantable and uncharitable prohibition to the Lord's table, is kept up by the Pastors of the church, who think themselves infallible on this point; and many of them do not hesitate to say that it would be a sin for them or their people to commune with unbaptized persons. But is not such language

from a Minister of the gospel contrary to the spirit of Christ, who said I tell you not to trouble them, for if they be for us they cannot be against us; all that is requisite is a belief in the Son of God, confirmed by the internal dwelling of his spirit in the heart. But this ordinance being the answer of a good conscience towards God, not the eradicating of sins, let every man be fully persuaded in his own mind; yes, any of my unprejudiced brethren would not hesitate to assert that this illicit debarance from the sacrament substituted in commemoration of our Lord Jesus Christ, was highly unjustifiable. Then how will such christians answer in the great day of accounts, for their avariciousness in things not their own, but belonging to their master? Are not such things sufficient to give offence unto the little ones? If so, then were it not better that a mill stone were hanged about their neck, and they cast into the depth of the sea? But this middle wall of partition between churches is dilapidating, and I hope ere long will moulder into dust, and the children of this Heavenly King have free ingress and access to all the comforts and delights of his house, without regard to but one name (christian.) That time will inevitably hasten, when christians shall be of one mind and of one heart; when schisms, and divisions shall be done away, and the hand and the heart shall be extended together; while peace, harmony and delight shall mingle and sweetly unite the whole, and undivided praises mount the eternal throne of God, and reiterate the

union of Heaven born souls: "come Lord Jesus,
come quickly,"

And let us all in love unite,
To worship God with heart contrite:
For in Heaven we can't divide,
But ever set by others side.

MEDITATION XXIX.

APRIL 8.

This morning the weather being more uniform for the season than four or five days previous, which have been surprisingly cool: yesterday morning the water in an adjacent pond had become hard, owing to a freeze the preceding night, and the trees which displayed to the eye their green tops are now tinged with a yellow hue, but ere long will regain their original vivacity. The farmer wishes not to labor in vain, and hesitates to sow the seed of his flax. The little songsters of the woods withhold their melodious notes, unwilling too copiously to inhale the chilling atmosphere of a winter spring. It was thus while contemplating by a cheerful fire side, a thought struck me of an Heavenly nature, and I unhesitatingly pursue it with alacrity and delight, until this meditation is brought to a close. It is a scriptural assertion, that though the children of Israel be as the sand of the sea shore, a remnant shall be saved; but we must not draw an inference from this that the minority were ordained from all eternity to be saved, and the majority to be lost; but to the contrary, their damnation would be the fruit of their own disobedience; for how could they be damned for non-acceptance or rejection of that which God had ordained they should not accept or believe; it

is the rejection of the gospel, not the acceptance, that banishes a man eternally from the presence of God. Well, if a man has power to reject, does it not imply he has power to accept? for where one exists the other also exists; and where only one exists man cannot be a free agent, and where both are wanting, man is not intelligent, and therefore cannot be accountable to God; but in order to elucidate this subject more clearly we will consult the word of Him who cannot lie. If I am not very much mistaken there has been some things ordained by the eternal Jehovah, that never were accomplished or come to pass. What is the language of the man of God unto Eli, whose father was chosen a Priest out of all the tribes of Israel, who did kick at the sacrifice and offering of the Lord and made himself fat with the chief of all the offerings? He addresses him thus: wherefore the Lord God of Israel saith, I said indeed, that thy house and the house of thy father, should walk before me forever; but now the Lord saith, be it far from me, for them that honor me, I will honor; and they that despise me shall be lightly esteemed. Did not this thing take place, contrary to what was ordained? Certainly it did; but we will endeavor to produce other instances that are equally as strong in confirmation of this fact, for we have abundant testimony in the word of everlasting truth, and will make it our vehicle in riding over those seemingly mysterious doctrines of predestination; for if it be taken as one connected chain, it will all harmoniously unite with-

out one jaring sound or misplaced note. My humble reader, examine for yourself the words of the immaculate God to David, who was anxious to know of the Lord whether the men of Keilah would deliver him up into the hands of Saul, or whether Saul would come down. What was the answer of the Lord to David? It was this: they will deliver thee up. Then David and his men, which were about six hundred, arose and departed out of Keilah, and whithersoever they could go; and it was told Saul that David had escaped from Keilah, and he forebore to go forth. Now my reader, I have no doubt but what the Almighty spoke thus to David, upon conditions, for if David had remained there, he would have been delivered and his men into the hand of Saul; and we likewise learn from this, had God's decree been unconditional, that David could not have removed from Keilah, for he would have been irresistibly or repulsively bound down to that spot without the power of willing upon the subject, or else a finite arm is sufficient to render of none effect the Almighty power of that God who is infinite. But in order to indelibly stamp in thy memory the justice of my God in all his acts towards the children of men, I will further quote the language of divine inspiration, which must be right, if all men be wrong. Was not Hezekiah sick unto death, and the Prophet Isaiah came to him and said unto him: thus saith the Lord, set thy house in order, for thou shalt die and not live; but do we not see that on the repentance of Hezekiah, the Lord added unto

his days, fifteen years? This was certainly a decree of the Almighty, but if it had been of an irrevokable nature, all Hezekiah's petitioning would have been nugatory and vain; but it is evident that there were conditions implied, if not expressed, for otherwise Hezekiah would have inevitably died, from the express command of God. Did not Micah prophecy in the days of Hezekiah, King of Judah, and speak to all the people of Judah, saying, thus saith the Lord of hosts: Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as high places of a forest. Did Hezekiah, King of Judah, and all Judah, put him at all to death? Did he not fear the Lord; and the Lord repented him of the evil which he had pronounced against them? Thus we see how the Almighty works with the children of men, not willing the destruction of any, although he hath eternally decreed that the soul that sinneth and dieth in its sins, shall die; yet if that soul repent, it shall live. Thus he is angry with the wicked every day through his law; not that such anger as man hath can dwell in the bosom of Deity; if that were the case his long suffering, forbearance and tender compassion, would not be extensive; but he would be what many wish to make him, a God that delighteth in the destruction of his own workmanship, from the glory of his presence, through the greatness of his power; but God seeth not as man seeth, for God seeth aright. Did not the Almighty positively assert, through Jonah, that the City of Ninevah should be overthrown

at the expiration of forty days? Yet we see upon the repentance of this people, that God repented of the evil that he said he would do unto them, and he did it not. Yes, my soul, this is so plain that him that runneth may read and comprehend; it is adapted almost to the lowest capacity; it is not metaphorical, but literal, and needeth not the aid of the philosopher or the divine to fathom its profundity. But, my reader, we are not done with the subject yet; there are various other parts of sacred writ that might be brought forward to substantiate my position, but I will only refer to a few, and leave the question to your candid and deliberate determination. Does not the majesty of Heaven and earth say that he could do with the house of Israel as a potter doeth with his clay—make one vessel unto honor and another to dishonor; but if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Does not God say unto the children of Israel: doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb, the son of Jephunneh, and Joshua, the son of Nun; but after forty years shall ye bear your iniquities, and ye shall know my breach of promise. Can there be any thing more pointed than this? He even swore to make them dwell in that land; yet said they should not until they had borne their iniquity forty years; then they should know his breach of promise. Does not good old Paul say that the Lord hath ordained that they who preach the

gospel should live of the gospel? but does he not likewise say: I have used none of those things; neither have I written those things that it should be so done unto me: for it were better for me to die than that any man should make my glorying void. Now this thing was ordained of the Lord, but Paul says it was not accomplished in him. To quote the language of Dr. Adam Clark, I have met with these sentiments; I have seen and heard them maintained with great acrimony, and in a measure once believed them. I have likewise seen them sometimes opposed in the same spirit, but I now look on it, receive instruction and grieve, and pass on with the following line:

In Heavenly minds, can such affections dwell?

Yes, my soul, the Lord ordains that he that liveth and dieth in his wickedness, shall be damned; and he that liveth in his fear and dieth in his favor, shall be saved. This is the decree of thine Heavenly Father. O mayest thou live in his fear, and die in his favor, and be received into his eternal abode, where thou shalt forever adore his wisdom, goodness, and benevolence to a lost and ruined world, and acquiesce in his love.

MEDITATION XXX.

APRIL 8.

This day being clear, moderately cool and pleasant, after a goodly repast I take up my quill with pleasure and delight, to meditate on a subject that has frequently attracted my attention, and on which, by the aid of divine revelation, I shall endeavor to say something, although it be one which does not seldom escape the sneers of wordly minded and uncourteous persons; yet I cannot imagine why it should be so, when in reality it is the effect of the spirit of God, or the religion of Jesus Christ, though there are many who profess to have been received into the favor of God, that have settled down in a cold formal round of religious duties, and think any thing that surpasses them in zeal for the cause of God, is fanaticism or over excitement of animal feeling. Such characters should not judge too harshly; because they cannot feel as others feel, that does not argue that their act of worship is the effect of superstition or human weakness; but they should be cautious how they deal out their animadversions, for thereby they might condemn what God sanctions, and be against him rather than for him; for he hath said that he that is not for me, is against me. Yes, my soul, let thy heart become as calous as a piece of iron, ere thou superciliously jest or trifle with the shouts of

an Heaven-born soul; for thou believest that shouting is the effects of God's spirit, shed abroad in the soul; and has not the christian as much reason to shout because of his deliverance from under the dominion of the King of darkness, as the worldling has to shout for his deliverance from under the dominion of the King of Great Britain? Does not the noise of the artillery every Fourth of July—the day of the declaration of independence—rend the air, and are not the shouts of our fellow citizens heard with great joy? Then why condemn the shouts of Heavenly-born souls, who are delivered from the galling chains of Satan, and translated into a Kingdom where dwelleth great peace and joy? No, my soul, slight not or treat with contempt, the shouts of God's dear children, for thou hast abundant evidence of its divine origin. Did not the people of Israel, when there came a fire out from the Lord, and consumed upon the altar the burnt offering and the fat, shout and fall on their faces? and when at the taking of Jericho, at the blowing of the trumpets, the people shouted with a great shout, and fell down flat; so that the people went up into the City, bringing up the ark of the covenant of the Lord, with shouting. And when the men of Judah gave a shout, did not the Lord smite Jereboam and all Israel, who caused an ambushment to come about behind them; and was there not heard a great shout when the people praised the Lord, because the foundation of the house of the Lord was laid? and when the morning stars sang together, and all

the sons of God shouted for joy. Was this not when the foundation of the earth was laid? and does not David, the man after God's own heart, approve of shouting, and highly recommend it unto the children of the most high? Suppose we call in his aid upon this question, and hear his opinion. What is his language? It is this: Let those that put their trust in the Lord rejoice: let them ever shout for joy, because he defendeth them: let them also that love his name be joyful in him: yes, be glad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart: yes, clap your hands all ye people: shout unto God with the voice of triumph: yes, my soul, cry out and shout thou inhabitants of Zion, for great is the holy one of Israel, in the midst of thee: yes, sing, O daughter of Zion: Shout, O Israel: be glad and rejoice with all thy heart, O daughter of Jerusalem: yes, rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just, and having salvation. There are many other indubitable proofs on sacred record, of the propriety of shouting, but a few more will suffice us. At the birth of our Saviour, did not the angel with a multitude of the Heavenly host praise God, saying, Glory to God, in the highest, and on earth peace, good will toward men; and when the blind man received his sight, did he not follow Jesus, giving glory unto God, and all the people when they saw this miracle, glorified God. Did not Peter command him who was lame from his birth, and who was daily laid

at the gate of the temple, in the name of Jesus Christ of Nazareth, to rise up and walk, and he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength; and he, leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God. Can it be possible that any man who hath been translated from the Kingdom of Satan into the Kingdom of God's dear son, can doubt the propriety of showing forth the praises of God, by shouting, when the word of God is so explicit upon the subject? Can it be possible that any of the children of the blessed Jesus would quench the spirit of their Heavenly Father, because others have raised an unwarranted objection to this mode of worship. No, my soul, I have formed a more favorable opinion of the sons and daughters of Zion than to suppose a man-fearing or man-pleasing spirit would induce them to forbear holding their peace, when all nature cries aloud, speak forth the praises of thy God. Yes, my soul, when Jesus fills thy heart with the joys of his salvation, some will leak out in defiance of every opposition; and thou shalt rejoice in the God of thy salvation; if thou dost not cry, thou must laugh with a holy laugh, for thou feelest so pleasant internally that if thou didst restrain thy heart would burst; and when thou hast done blowing the trumpet of his praise in this wilderness of sorrow, thou shalt be wafted by angelic choirs to that City made without hands, eternal in the Heavens,

whose builder is God, where thou shalt forever tune forth thine melody to his praise without the interception of one discordant note.

MEDITATION XXX.

APRIL 8.

This evening, while sitting musing in my chamber, a thought of a most solemn nature struck my mind, and I purposed not to give it up until this meditation was brought to a termination. Happiness is designedly the object of every man in existence; every one has a certain plan which he may be enabled to pursue, in search of felicity, and pleasingly looks forward to the time when the means may accomplish the end; even the infant at the breast has its toys to divert its juvenile attention—the child has its toys from which it calculates to derive some pleasure, and the young man, in all the fire of youthful blood, is buoyed up with wild anticipation of happiness from distant objects; while the middle aged, who has passed the meridian of life, looks back with a sigh, and mournfully exclaims, this thing called happiness has as yet eluded my grasp, but I will still pursue my course, and it may be I shall yet obtain it; while the old man, upon whose reverend head the frost of eighty winters has shed her snow, hesitates to take another step, pauses, looks back, and with the voice of wisdom cries, happiness where art thou? I have sought thee with avidity, but I have not found thee; surely thou canst not grow upon so barren a soil; he finds, now alas, too late, that it is mere-

ly a nominal thing when not sought aright; and he might have been in a great measure so, if he had have drawn it from the source of all consolation; but now he has little time to set about this important work, while on the confines of the grave; but hope comes on glittering wings, and gilds the scene, till the last beam of his setting sun has ceased to shine—but ah! me, does his hope extend beyond the confines of the grave? Methinks the sound vibrated No! Then, O my soul, is it not the most presumptive folly, for man to be unhappy here, and miserable hereafter? For it is once appointed for man to die, and after this the judgment; this is a doctrine fully established in the word of the eternal God, and although some deny the eternity of banishment from the presence of Jehovah, and have settled down in the opinion that Christ's atonement will save them unconditionally, yet we will endeavor to show through the aid of divine truth, that such opinions are fallacious, and will be burnt up root and branch in that day when the secrets of all hearts shall be revealed. How the death of Christ can be any benefit to a man in an eternal point of view, without a belief in the Saviour, is more than I can imagine; for if a man can be saved without the conditions of the Gospel, I, as for my part, see no necessity in the Son of God remaining in this wilderness of sorrow thirty three years, three of which were devoted to preaching the gospel, and sending out his Apostles, and commanding them to preach it to every creature upon the conditions, that

he that believeth and is baptized, shall be saved, and he that believeth not shall be damned;" I say if this doctrine were true all Christ's sayings would be vain—his preaching and his postles would be vain, and whore-mongers, adulterers, murderers, fornicators, thieves, robbers, drunkards, liars, slanderers, and every profane character, would shine as bright in the kingdom of God, as those who denied themselves of wordly lust, lived soberly, righteousness and godly in this present evil world. Yes, my reader, it would call in question the purity of God; and his word could not accomplish the thing whereunto it was sent; but we will quote the language of divine inspiration and see if it will corroborate such belief, for no man under the canopy of Heaven, whatever may be his opinion, must draw it from this book, there is no other, that in a saving point presents deity to view; no other informs him how he came to exist here, or in what manner he will exist hereafter; if man be a sinner it is his duty to believe in the Gospel, and I presume no man will deny but what he is a sinner; if he does, it is impossible for him to be saved through Christ; for Christ died for none but sinners, and we cannot be saved in any other way than through him; "he came not to call the righteous but sinners to repentance." It is said in Deuteronomy, O, that there were such a heart in them that they would fear me, and keep all my commandments, always, that it might be well with them, and their children; and it is said in Job, acquaint now thyself with him,

and be at peace, thereby good shall come unto thee; for if thou obey and serve him thou shalt spend thy days in prosperity, and thy years in pleasures; but if thou obey not, thou shalt perish by the sword, and die without knowledge; for David saith, the law of the Lord is perfect—converting the soul; the testimony of the Lord is sure, making wise the simple; yes, he did not hesitate to acknowledge his sin and iniquity and confess his transgressions unto the Lord; for he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy. Does not the Almighty say look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else? “Yes, seek the Lord while he may be found, and call upon him while he is near; stand ye in the ways, and seek and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” What was the language of the everlasting Jehovah to Ezekiel? It was this: when I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Ought not such language be as a clap of ten fold thunder to the negligent and smooth spoken minister of the gospel? Yes, my soul, they that are whole have no need of a physician, but they that are sick; and is it possible for a man who is dead in trespasses and sins, to love the Lord with all his heart, with all his soul, with all his strength,

with all his mind, and his neighbor as himself? Just as impossible in that state, as it is for thee to pluck the sun from the firmament, or comprehend the dust of the earth in a measure; and it is the language of the Redeemer, except he repent he shall perish; repent therefore, O fellow mortal, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; draw nigh to God and he will draw nigh to you; cleanse your hands ye sinners; and purify your hearts ye double minded, and consent to be saved by him who being made perfect, became the author of eternal salvation, unto all them that obey him; for it is not every one that saith Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven; thus saith the Lord of Glory, Jesus Christ, the Saviour of the world. I think that I have sufficiently proved that man is sick, and that it is his duty to repent and believe in the gospel of Jesus, and if he neglects his duty, he will suffer eternal banishment from the presence of God, and from the glory of his power; but some will say, how can a finite creature suffer infinite punishment? I would answer it by saying, man is finite only as respects his mortal body; neither is his soul inexistent, for it has a being, but immortal, and suffers infinite punishment, because it is infinite in duration; there was a beginning to immortality; we cannot say man ever was, but God ever was, because he never had a beginning; therefore, the soul suffers eternally,

with a body adapted to its eternity. The soul is immortal and can never die; and the sins committed in mortality forever pollute immortality; for we are judged according to the deeds done in the body. There is a beginning to the torments of the wicked, but there is no end to them; this will be the awful situation of incorrigible sinners, for the word of God is full explicit on the subject. Yes, my soul, the grave cannot praise God, death cannot celebrate him; and they that go down into the pit cannot hope for his truth; this is the language of Isaiah: it is true that all men die, but all men do not go down into the pit; it is evident it alludes to Tophet. Yes, many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt; and he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: yes, my soul, if thy hands or thy feet offend thee, cut them off; it is better for thee to enter halt into life, than having two hands and two feet cast into Hell, into the fire that never shall be quenched; this is the language of Jesus Christ, and can I have better authority to substantiate my position, than him who cannot lie? And have we not an account of a beggar, who died and was carried by Angels into Abraham's bosom, and a rich man who also died and in Hell, lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of

his finger in water, and cool my tongue; for I am tormented in this flame; but Abraham said, son, remember that thou in thy life time receivest thy good things; but now he is comforted, and thou art tormented? Can we have more positive proof of eternal punishment than this? No, I presume not; it is as strong as language can make it; but still farther to confirm my position, it is likewise said in Revelation, that the smoke of the torment of the wicked ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image; and whosoever receiveth the mark of his name; yes, the fearful and the unbelieving, and the abominable, and murderers, and sorcerers, and idolaters, and all liars shall have their part in the lake, which burneth with fire and brimstone. Yes, the awful day of judgment is fast hastening, when you and I, my reader, will have to stand before the judge of quick and dead, and our hearts will be open before him; there will be no bribing of this judge, for he has the keys of death and Hell; "his garments are as white as snow, and the hair of his head like the pure wool; his throne is like a fiery flame, and his wheels as a burning fire—thousands thousands minister unto him, and ten thousand times ten thousand will stand before him; the judgment will be set, and the books will be opened, and he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised man from the dead; for we must all appear before the judg-

ment seat of Christ, that every one may receive the things done in this body, according to that he hath done whether it be good or bad. Yes, the heavens and the earth, which are now by his mighty power kept in store unto the fire against the day of judgment, and perdition of ungodly men;—yes, he will send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. O, how can you bear the worm that never dieth, and the fire that is never quenched?" O, let me entreat you to flee the wrath to come; you may take this book up, read it, lay it down, and then be careless and unconcerned as respects its contents; but I caution you my reader, to beware how you slight the admonition of God through his children, for you and I will meet face to face, when the east, the west, the north and the south shall give up their dead. Yes, our mortal bodies on which the worms have sweetly fed, will not a particle of them be lost, but bone shall be reunited to bone, flesh to flesh, and we shall have that acute feeling which we had before we slept in the dust of the earth, and our sensibility will be equally great; but O, my reader, I beseech thee not to let thy conduct here be the means of proving it in yonder world. O let not the ways of thine heart, and the unreasonableness of thy desire, nor the sight of thine

eyes be the occasion of thine everlasting banishment from the presence of God, down to that dismal region where the smoke of thy torment shall ascend up for ever and ever. —

I call my God to witness, that I have set life and death before thee; O flee the wrath to come, by coming to Christ for refuge; the strong hold; for without accepting him upon the terms of the Gospel, you must forever die; my garments be clear of your blood; but if you take him as your friend, you will forever dwell secure from all fear, and in the awful day, I have laid before you, arise from the sleep of death to the paradise of joy and bliss.—AMEN.

MEDITATION XXXII.

MAY 10.

There appears to be a diversity of opinions in the world—some make an objection to the religion of Christ, because there are so many different denominations calling themselves christians—one saying I have the scripture for my guide, and must be in the right way; another will say: I likewise have the scriptures, and take them as the man of my counsel.—Then how is it possible that we both adopt its precepts as the rule of our faith, and yet we do not see alike, as respects the gospel of Jesus? Surely if we are taught by the same spirit, what can be the occasion of this contrariety of opinion? it is evident that either the one or the other of us are mistaken in our views, or we make the bible bow to us, rather than we bow to it. Yet notwithstanding there may be a difference of opinion between us, on some trifling point, yet should that be the cause of coldness and reservedness among children of the same Heavenly parent? No, my soul, it should not, for thou art bound in charity to give the hand of fellowship to all of whatsoever denomination they may belong, that believe in Jesus Christ as the only wise God, our Saviour, and that in him dwelleth all the fullness of the Godhead bodily. Thou art likewise commanded as much as lieth in thee, to live peaceably with

all men, saint or sinner, and pray unto thy Heavenly Father, for the salvation of thy enemies, and they that regard not the gospel of thy blessed Redeemer; but lamentable to say, the world in general make this difference of opinion among christians an excuse, why they do not embrace the religion of Jesus? Say they: you are so much divided in opinion among yourselves upon this subject, how is it possible I can discern the right way. But stop, my fellow traveller for eternity; do not make this an excuse for your non-acceptance; does not reason teach thee this will not suffice in the day of accounts; please remember you are a free agent: God will not judge you for what other people do; you stand or fall according to your own obedience; if your Creator had not have given you so much light on the subject, you might then indeed escape with impunity, but you have the word of everlasting truth; you can read it for yourselves, and if you will, through it come to Christ, walk according to his precepts, you can have nothing to fear when time shall be no more; for if you will thus do, I will venture to say you will be led by the spirit of divine truth if others should be wrong; then make not this discrepancy among christians a curse to you; but take up your cross—be a christian, and I care not what denomination you may belong to, so you walk as a christian, you shall have the hand of fellowship from me. The love of God is not avaricious in its nature, but wherever the image of my Saviour shines—whether baptist, presbyterian, methodist, cath-

olic or quaker, that person I am bound to love, and will love. I am truly gratified to state that one barrier which has heretofore intervened between the union of christians, is about to be done away, and that is close communion with the baptists—it is not so rigid as formerly. We have an account in the celebrated Alexander Campbell's Christian Baptist, of a church in Nashville, who hold to immersion, that have admitted an unimmersed communicant to their table; and that with a considerable degree of pleasure; we likewise have another account in the same work, of a church in the State of Ohio, who hold to immersion, that have invited those who believe in Jesus Christ, and walk accordingly, to unite with them in the sacrament of the Lord's supper, "irrespective of their private views or tenets, and who have not been baptised by immersion; and in fact a church in Stephen Street, Dublin, are very indifferent as respects being baptised at all;" in their address to the brethren, they say: our church consists of about one hundred members; many of us are baptised, and many not. O that the Lord would prosper every means that may be employed to demolish that uncharitable principle of close communion, and hasten the time when all his children, of every denomination, may sweetly commemorate together the sufferings of our dear Redeemer, and surround his table with union of heart. Then what opinion should we entertain of those who are disseminating sentiments of the most poisonous nature to the world? If it is with difficulty those who have expe-

rienced the love of God shed abroad in their hearts, can subdue the carnal propensities attendant on human nature, what would be the situation of our world, if the idea of a hereafter of rewards and punishments were erased from the mind? Would we not have a world of blood and carnage? Iniquity would stretch her wings from east to west, from north to south, and the most sacred ties of nature would be dissolved, and prostitution stride magisterially through our streets, and blast our brightest hopes. Then it is our bounden duty to discountenance those who are wandering from place to place, promulgating sentiments inimical to the best interest of mortal man, and in their speeches warring against the God that made them; all because his sacred word condemns their carnal desires, and would make them such men as they ought to be, and must be in time, or be miserable in eternity. Mr. Robert Owen is one of those distinguished infidels, who have enlisted under the banners of "the prince of the power of the air," and is endeavouring through the advancement of unholy doctrines to drag with him to the infernal regions, as many of his deluded fellow mortals, as will become infatuated with his almost unparalleled infidelity. In order that his abominable sentiments may have a more extensive circulation and precipitate downfall, I will quote his own words, in which he proposes to prove the following to the clergy of the city of New-Orleans, viz:

"I propose to prove, as I have already attempted to do in my lectures, that all the religions of the world

have been founded on the ignorance of mankind; that they are directly opposed to the never changing laws of our nature; that they have been and are the real source of vice, disunion and misery of every description; that they are now the only real bar to the formation of a society of virtue, of intelligence, of clarity in its most extended sense; and that they can be no longer maintained, except through the ignorance of the mass of the people, and the tyranny of the few over that mass. With feelings of perfect goodwill to you, which extend also in perfect sincerity to all mankind, I subscribe myself your friend in a just cause.

ROBERT OWEN."

Such are the sentiments of Mr. Owen, and all that is essential, is to give them circulation, and they will sting themselves to death. Do you not my reader, see depicted on the very face of them the poison of asps? Touch them not, taste them not, handle them not, for if you do they will inevitably be transfused through your system, and terminate in your eternal loss of all that's good, of all that's desirable, your eternal happiness. Yes, my soul, if such sentiments were universally believed, we would have a world of two-fold iniquity; there would be no restraint to murder, theft, robbery or dissipation; how many more of the young men of our country would plunge into dissipation and vice of every kind, and society be completely polluted and degraded? Mr. Owen is a gentleman of considerable erudition, and his talents would, if properly employed, conduce to the happiness of his fellow beings; but so long as he takes a stand against the religion of Jesus, he certainly should be regarded as a man dangerous to the welfare of society, and cannot, nor

will not be countenanced by any well wisher to the human species. O my God, and my King, grant that the wrath of man may praise thee.

A

TREATISE

ON SOME

IMPORTANT DISEASES,

BY DR. DAVID P. NELSON,

LICENTATE OF MEDICINE, SENIOR MEMBER
OF THE MEDICAL AND PHILOSOPHICAL
SOCIETY OF CINCINNATI, OHIO.

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INTRODUCTION.

The subject of Medicine is one which has occupied the pens of many able and ready writers, and will attract the attention of many more in the present and succeeding generations; it is of an inexhaustible nature; and the more familiar we become with this science, the more anxious we are to search after those hidden treasures which lie in its wide field unexplored; many have speculated pretty largely upon it, I hope, therefore, it will not be considered criminal by others on my part, if I should cast in my little mite in its farther dispersion. I do not consider myself a prophet, neither am I the son of a prophet, but that is no just cause why I should not communicate my nightly visions as well as others. I envy no man his knowledge or his nobility; neither do I covet his property, but I have that good will toward all my fellow creatures as to wish them every enjoyment that would constitute them happy; for a benevolent mind will ever derive pleasure from the happiness of others; neither do I presume to come

before the public as a decrifier of medicine, or a teacher to those who I am fully persuaded are able to inform me; but my object is to disperse the work among those who have not a physician near them, nor means to employ one; for it is a serious thing to tamper with the life of a fellow being, and none but those who have burnt the midnight taper in the acquirement of medical knowledge, should ever officiate in so important an undertaking without good authority, correct and well informed judgment, for if it be as much as the sober, clear head, and bright genius can do to distinguish diseases by present symptoms, what must be the ignorance of the inebriated Doctor and those who have never studied the various minute and complex operations of the animal economy, and who still administer medicine through the vain anticipation of relief, when the intellectual powers of one have lost their due energy by the transfusion of the God of Bacchus, and the other is equally, if not more ignorant of the disease? Any man can prescribe medicine without much difficulty, if he be acquainted with the disease, but the most skilful physicians are frequently perplexed to decide upon that point; therefore I am induced to believe a plain treatise on some important diseases, would be no way objectionable to those who have not the means nor so situated as to procure a physician in most urgent cases; but I would not say let this suffice the non-attendance of the Doctor, if he is at all to be had, for the sight of him has frequently such a good effect upon even almost extin-

guished life, as to terminate in the convalescence of the sufferer, especially if he be a tender, humane man, who sympathizes with the sufferings of his patients. There are many of this description, but to the shame of the profession, there are some, one would suppose from their gestures and expressions, delighted in profane language, at the bed side of dying humanity. Such conduct in melancholy scenes like these, is highly indecorous and unwarrantable. I have seen and am acquainted with such characters, but consider them gospel-hardened and destitute of the nobler feelings of humanity, and hope the time will speedily ensue when this charge will be extinct among those who administer the healing medicine to the sons and daughters of affliction. I do not, for my part, see why those things should be among medical men, who, of all others, should possess the one thing needful; how any man who has studied the anatomy of the human system, and become acquainted with the uses, situation, and construction of the various functions of the human body, can disbelieve in the existence of a Supreme being, is more than I can conjecture; but there are some who believe man is composed of nothing but mind and matter, and those they so indelibly unite, that when one becomes extinct, the other also becomes extinct; in so many words, denying spiritual substances. This is the doctrine of Materialism, but I would take the liberty in this place of dissenting from this opinion, and would draw another conclusion, and that would be, that the mind will live when that

organized matter has lost its vitality, although it is supposed that the nervous system is dependent on the mind for its action, and the mind dependent on the nervous system for its volition, but all through the influence of the soul. There has been, and is, a doctrine advanced that the intellectual powers can be exercised independent of the nervous system, and that the mind, in conjunction with all the passions, must be that pure intelligence denominated the soul. I believe it can, but if the mind be the soul and that soul be pure intelligence, there was a time in the existence of every man that he had no soul; for the infant is not in the possession of pure intelligence, all will admit. If the mind be the soul, it is subject to increase from childhood, youth and middle age, and subject to decrease in old age, for some old men have but little mind. It is well known we are once men, and twice infants; if the mind be the soul, and that soul be pure intelligence, some men have no souls at all; for instance, idiots. If the mind be the soul, it is certainly subject to increase and decrease, and many men have superior souls, in point of creation, and are capable of holding more knowledge and happiness, both in a temporal and eternal sense; such argument would charge the Deity with inequality in his workmanship, and say that he had both temporally and spiritually conferred more of his favor upon one man than another, for some men are not endowed with the same penetrating genius as others. This difference certainly does not originate from any physical

cause, but from organization; if from the former, and the mind be the soul, there certainly is a partial distribution from God to the sons of men. In order to reconcile this question with the impartiality of an all wise and benevolent Creator, another conclusion must be drawn from the premises, and that is, that God hath not united the soul with the body—that materiality can swallow up immateriality in its death. It seems to me that the mind cannot be the soul, for this very reason: because any organized derangement affects it equally as much as mental despondency or depression of animal spirits affects organized matter, therefore the intellectual faculties, whatever they may be, cannot be exercised with the same judgment when there is a derangement of the organic functions as when they perform their healthy office. From this view of the subject, I would give my opinion, that the soul of man was simple, uncompounded, without parts; distinct in essence from the mind, but governs it in all its revolutions, for what kind of soul would it be without consciousness or perception—without the faculty of thinking? It could not be immaterial. This argument would make the mind the afflation of the soul, which transfuses its luciferous qualities through our material nature, and speaks its origin divine. Though this organized matter will be so arranged in eternity as to receive its reward according to the deeds done in it through the agency of its functions, but the soul lives eternally, because it is through its influence the operations of mind are dependent on the ner-

vous system, and the nervous system dependent on the mind for its action; and as the mind is polluted, so is the soul, and thus is accounted the reward of the soul, upon the principles of merit or demerit. Yes, when I take into consideration the bones, which are two hundred and forty-seven, and the muscles, in number four hundred and seventy-four, and the nerves, arteries, absorbents, glands, excretory ducts, membranes, &c. their situation, uses, locomotive, impressive, circulative, secretive, excretive, absorptive, powers, &c. I am struck with wonder, and cannot withhold exclaiming as one of old: man is fearfully and wonderfully made. The science of life, in vast minutia, is in many instances, incomprehensible to finite man; although his discoveries have been numerous, yet he may live and ever learn, and never be able to come to the knowledge of the truth, there being no such thing as an adept in this science, notwithstanding the great intellect of man; his power of thought, which is the quickest of all things here, and to the remotest bounds of the earth in an instant, his capacity is almost unbounded in its intuition, and to quote the beautiful language of Dr. Adam Clark, he has numbered the stars of Heaven; he has demonstrated the planetary revolutions, and the laws by which they are governed; he has accounted for every anomaly in the various affections of the Heavenly bodies; he has measured their distances; determined their solid contents, and weighed the sun; his researches into the three kingdoms of nature, the animal, vegetable, and

mineral, are for their variety, correctness and importance of the highest consideration. The laws of matter, of organized beings, and those chemical principles by which all the operations of nature are conducted, have been investigated by him with the utmost success. He has shown the father of the rain, and who has begotten the drops of dew; he has accounted for the formation of the snow; the hail stones, and the ice; and demonstrated the laws by which the tempest and tornado are governed; he has taken the thunder from the clouds, and he plays with the lightnings of Heaven; he has invented the telescope, and by this instrument has brought the host of Heaven almost in contact with the earth; by his mental energy, he has sprung up into illimitable space, and has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains; he has done all this and more, and yet has felt himself limited. Such is man in a natural and fallen state, what must he have been before his fall? But after all his excellences and wondrous knowledge, he is nothing but a speck in vast creation; a poor worm of the dust, and after the vital spark is extinguished and he laid in the cold grave, the worms feed sweetly on him, and after the earth has drawn from his body its juices, he is but a light and ghastly skeleton of dry bones, but his immortal lives forever in the presence of his Maker, or sink down to the pit of eternal destruction. O that more of my medical brethren were champions in the cause of Christianity, that they might be

instruments in the hands of their Creator, in conferring upon the sick spiritual as well as temporal consolation in their afflictions, and shine themselves in the kingdom of God as the Sun in the firmament of Heaven.

FEBRES OR FEVERS.

The disease known by the name of Fever has no symptom unchangeably attendant on it, which can give us a correct knowledge of its exact nature or essence, therefore it is impossible to give a short and correct description: the pulse being various, sometimes small, weak, slow, unequal and contracted; while at other times, strong, quick, full and regular; hard or soft, being governed by the fever at the commencement or dependent upon the nature, form or variety of the fever present. The heat is not always equally diffused, but now and then seated in particular parts; sometimes the external surface of the body is cold, while at the same time there is a sense of internal heat; at other times a general heat or cold is prevalent over the body, the temperature not arising above what is natural; the face wan at one time—at others red and edematous or swelled, but sometimes manifesting the natural look, at others, the reverse; the eyes sometimes heavy, faint, weak and red, incapable of bearing much light, writhed, wild, ghastly, dull or glistening, moistened with tears, having lost their original lustre; the tongue does not always present the same appearance; most general dry; sometimes spotted, red, chapped, rough, white, covered with viscus matter, although it is frequently moist and natural, with little, if any thirst. The

breathing is various, sometimes difficult, laborious, unequal and impeded; the breath is most generally offensive; the appetite much impaired, sometimes none; the urine sometimes watery, crude, red and thin, but very frequently thick; most usually after standing awhile, deposits a sediment; to these various symptoms may be added, pains in different parts of the system; depression of strength, stupor, heaviness; weakness of mind; watchfulness; delirium; diarrhœa, vomiting, constipation; muscular tremors, &c. pain in the head is generally present, with greater or lesser arterial action, which is quite perceivable in the temporal arteries; by taking all those symptoms in conjunction, we can generally decide whether there be fever present or not, and venture to give it the name of a disease. Fevers are divided into intermittent, remittent, and continued, of the title of which, we will speak hereafter—Continued fevers are generally of the same violence for several days; there being most generally an exacerbation in the evening, and a remission towards morning; in such, the nervous system is considerably affected, and the powers of perception and action are impaired; inflammatory fever is called synocha, and nervous is called typhus. The above diseases are called idiopathic, because they are not dependent on any other disease, but arise from the stagnant exhalations produced by the decompositions of vegetable and animal matter. Symptomatic are those diseases opposed to idiopathic, because they are dependent on another.

INTERMITTENT OR AGUE AND FEVER.

This fever consists of a succession of paroxysms, in the interval of each of which the person is free from all febrile symptoms; several names have been applied to this fever, according to the period of time between its return; when it takes place within the space of twenty four hours, it is called a quotidian; when it returns every forty-eight hours it is called a tertian; and when it returns every seventy-two hours between its attacks, it is called a quartan; that of the tertian type prevails most generally in the spring, and is the most frequent form of the disease, but the quartan is the more obstinate and the most dangerous, and makes its appearance in the autumn. The quotidian is most likely to slip into the continued type; but the above have other varieties and forms; for instance there is the double tertian, having a paroxysm every day, with the returning paroxysms similar to one another; the double tertian with two paroxysms on one day, and another on the preceding. The double quartan, with a paroxysm on the first day, another on the second, but none on the third. The triple quartan, with three paroxysms every fourth day. The triple quartan, with a paroxysm every day, every fourth paroxysm being alike; when these fevers arise in the spring of the year, they are called Vernal, and when in Autumn, Autumnal.

They not unfrequently resist the art of the physician, and produce other chronic complaints, such as anasarcaous swellings, and splanchnic enlargement of the liver and spleen. The most frequent exciting cause of this fever is the stagnant exhalations arising from the decomposition of animal and vegetable matter, and the predisposing are those which operate by producing debility, as bad diet, fatigue, exposure to cold and damp, grief, mental anxiety, &c. It is a well known fact that persons who have had one attack, their susceptibility is much greater to future attacks; whereas, in other fevers the liability to renewed attacks is not so great as in one in whom it had never taken place; the proximate cause has never been certainly ascertained, but it is supposed to be a deranged state of the stomach and primæ viæ; but I am rather led to believe, as Dr. Johnson, that there is no such thing as a proximate cause of any disease, but a series of causes and effects, the effects becoming causes in their turn; each paroxysm of this fever is divided into three different stages, which are denominated the cold, hot and sweating stages: the cold stage may be easily known by its characteristic symptoms, as it commences with languor, sensation of debility, clumsiness of action, frequent yawning and stretching, with disgust for food; the face and extremities become pale, owing to the retreat of the blood from the external surface; the skin over the whole body is constricted as if by the application of cold, and in a short time universal tremors come on; the

breathing is small, frequent and anxious; the urine sometimes almost colourless—the pulse often irregular, small and frequent; sometimes drowsiness and stupor prevail in such a degree, as almost to induce you to believe it is coma or apoplexy; I have had some such cases, but they are generally uncommon. A short time after those symptoms abate, the hot stage ushers in with increase of heat over the whole body, dryness of skin, red face, pain in the head generally violent, throbbing of the temporal arteries, considerable anxiety, the respiration becoming more free and full, but frequent; the tongue covered with a white fur and the pulse regular, full and hard; delirium is sometimes present in this stage, from the severity of the attack. After these symptoms have continued some time, the forehead becomes moist, at last becoming a sweat, manifesting itself over the whole body; as this continues to be exerted, the heat of the system subsides, the thirst ceases, and the urine deposits a sediment; respiration free, full, and most of the functions are restored to their primitive state, but notwithstanding, the person is left in a debilitated and wearied condition. I have known relapses in this fever, at the distance of five, six, and twelve months; those that are ushered in with Autumn are more difficult to remove than Vernal or Spring ones. In the treatment of this disease, I have never as yet failed in promoting a cure, although the plan of treatment may be different from that of others more ostentatious than myself; yet I am unwilling to renounce a certainty for an un-

certainty. My treatment has generally been the following: when I am called to visit a person laboring under this complaint, if I am present in the cold stage, I direct my patient to be covered warmly, have applied hot plates to his feet, and order some warm drink, sage or imperial tea, quite weak, to be drank until the cold stage has passed; and so soon as the hot stage has made its appearance, I administer or direct to be administered, a nauseating diaphoretic, such as *tartris antimonii cum potassa* or tartar emetic, about half a grain of which is to be put in a half pint of cool water, to be given in divided portions, say a table spoon full every ten minutes until it lightly vomits, after which discontinue the use of it and give about three drops of the essence of Peppermint in a tumbler half full of cold water, this will quiet the irritability of the stomach; after which administer twenty grains of *Hydrargyri submurias*, or calomel in Bolus, and if it cannot be taken in that way, mix it thinly in a table spoon; after it has been taken, the mouth should be washed out with some warm tea, prohibiting the use of cold water; two hours and a half after this, one ounce of *oleum recini*, or castor oil, whether the calomel operates or not. My object in thus doing is to evacuate the remaining bile; after the bowels have been sufficiently evacuated, the fever subsides, and there is a complete intermission of all paroxysms, then you can commence the administration of the sulphate of quinine, or a compound of *Cinchona*, *supertartras potassa* and pulverised cary-

ophylli, or to speak in English, the first is the extract of Peruvian bark, the second is Peruvian bark, the third is cream tartar, the fourth is powdered cloves. The composition, division, and administration of the three last medicines are as follows, viz: take yellow Peruvian bark, cream tartar, of each an ounce, and of cloves sixty grains, grind them fine, mix them all together well, and divide into twelve doses, one of which is to be taken every hour during the well day of the patient, commencing eight hours previous to the time of his chill coming on; if you should wish to substitute the quinine you can give it in the following manner: about three grains in a two ounce phial, to which add ten drops of elixir vitriol, or diluted sulphuric acid, then fill the phial full of cold water, shaking it well; of this can be taken a table spoonful every two hours, commencing as above mentioned, before the commencement of the cold fit, this is my mode of treatment, and I am truly thankful to the great physician, that he has made me a (subordinate one) the instrument in healing this malady; but some will probably ask, why did you not administer sulphuric æther or tinct. opii, at or before the commencement of the cold stage? I would answer such interrogations by a question: If those stimulents should fail in destroying the morbid concatenation induced by the causes of the disease, would it not in a great measure shorten the length of the cold fit, and thereby lengthen and aggravate the hot one? I should suppose it would, for it is certainly known that the shorter the

cold stage, the longer the hot stage, and the longer the cold fit the shorter the hot one; and it is likewise known, that if the pedeluvium administered at or before the commencement of the cold fit, should prevent its taking place, yet it does not eradicate the cause or causes of the disease, for they still lie latent in the system, although the effects produced by the cause or causes may be checked; but remove the cause, or that which produces the effects, and the effects can no longer exist, for there can be no effect without a cause. But we will endeavor to confirm the position: I would ask any reasonable man if it would be prudent to apply immediate stimulus or heat to frost bitten fingers or toes; he would answer it would not, for it would excite them on the principle of accumulated susceptibility to inordinate action, or at least dilatation, which will be to the destruction of organization; then can it be prudent to apply immediate stimulus to the venous and arterial system, or blood vessels, whose excitability and sensibility of action have become torpid and quiescent from the extreme cold upon the external surface of the body? Is it not reasonable to suppose, that if heat would excite inordinate action in the blood vessels of frost bitten toes and fingers, that there would likewise be excited an inordinate action from the application of internal stimulus to those blood vessels which have become torpid and quiescent, and have lost their balance of circulation in the cold fit of this disorder? And would not the effects produced in the cold stage

be abundantly transfused in the hot stage? I think this will not be disputed, though I am not infallible in my judgment. If I were I should be different from other men; I would not have my reader believe by my saying I have never failed in removing this disease, when I have been called in due time, that I by this assertion convey an idea that there are not other remedies employed with advantage and success in this complaint; far be it from me to advance any such sentiment; I think highly of many of the remedies educed by Thomas and others in the treatment of this and other diseases, but at the same time I am fully persuaded there is no necessity of so much compounding of various medicines as is presented to our view in many valuable and extensive works. I, as for my part, cannot see the advantage to be derived from the union of various articles of the *Materia Medica*, which are similar in their operation on the animal economy, with the exception that some are more powerful than others. Then why not give one single medicine, which is capable of the greatest action, for if you combine a thousand others with it of a lesser action, it will predominate over the whole, and through its influence act independent of the rest; however, in some instances union of drugs is highly essential, especially where we wish to counteract too great an action. There are various other remedies in this complaint, some of the most important of which I will advance for the satisfaction of my reader: the sulphate of zinc as, or may be employed with advantage pre-

vious to the commencement of the cold fit—its efficacy is owing to its emetic qualities; about eight grains given as above, will be a sufficient dose; but there is one other remedy I have tried with the most decided advantage, and on which I would more firmly rely than any other, except my own: it is Fowlers solution of arsenic, which has no disagreeable taste, but the manner of its action in the cure of an intermittent has not as yet been ascertained, and to which medicine I have but one objection, it sometimes vomits, gripes, swells and impairs the appetite; but it is most generally the fruits of improper administration of the medicine, and can easily be remedied by a discontinuance of the drops. The best way of giving it is the following: ten drops in a table spoonfull of cold water twice a day; it may likewise be essential to take about a drachm of yellow Peruvian bark twice a day for a week after the disease has disappeared, to prevent its return. I have said as much upon the treatment of this disease, as the limits of this work will admit; may the great physician make it instrumental in the hands of those to whom it may fall, in removing this disagreeable malady, and my labour shall not be in vain.

REMITTENT FEVER.

This fever is known by its abating but not going off entirely, before a fresh attack takes place, or in other words, one paroxysm succeeds the other so closely that the person always has some degree of fever; it is likewise known that its remissions take place at very irregular periods, and are not certain in their duration, being sometimes prolix and sometimes concise; the predisposing causes which operate by producing debility, are bad diet, fatigue, exposure to cold and damp, grief, mental anxiety, &c. This fever, as well as intermittent, is induced from the stagnant exhalations arising from the decomposition of vegetable and animal matter, and is most apt to make its appearance in calm, close and sultry weather, succeeding heavy rains or inundations. It is impossible to give a correct detail of the symptoms of this fever, for it is not uncommon for those to prevail denoting a redundancy of bile; sometimes those of a nervous are most prevalent, degenerating into the putrid form; however the mildest form of this complaint is characterised by the following symptoms, viz: severe pain in the back and head; great heat over the whole system; thirst, difficult respiration; great dejection of spirits; white tongue; yellowness of the eyes and skin; the region of the stomach edematous or swelled; nausea and vomiting of bilious matter;

pulse small and frequent; after those symptoms have continued a time, the fever abates, taking its exit imperfectly, secreting itself behind a gentle moisture, diffused partially over the system; but it returns in a few hours with the same symptoms presented to our view; after awhile with those exacerbations and remissions, it comes to a crisis or is converted into a fever of a different type. In warm climates, the remission often takes place as early as the second day, but in cold ones, it is frequently postponed until the fourth, sixth, or eighth day. The above is the mildest accession of this fever, under which it is ushered in, for sometimes the delirium is so great as to cut the patient off in the first paroxysm, or the remission is hardly perceivable and is immediately followed by another paroxysm, wherein there is a great aggravation of all the symptoms, increased heat of the body; highly flushed face; excessive thirst; tongue covered with a dark brown fur; laborious respiration; quick pulse; throbbing; tremulous and delirium; after sometime another short imperfect remission again makes its appearance, and the symptoms return again with two fold violence, and cut the brittle thread of life. This fever is always attended with some hazard, especially in warm climates, where it runs its course in the period of five or six days; but in cold climates, it is not generally brought to a crisis until the twelfth day; the more concise and obscure the remissions, the greater the danger, and each succeeding paroxysm more to be dreaded than former ones. The appearances of dis-

section are congestions of blood in the liver, and spleen, inflammations in the alimentary tube, distension of the venous vessels of the brain with serous effusion on the cavity of that organ. My treatment in this fever has always been upon general principles. When I am called to see a person thus afflicted, if my attendance be in the exacerbation or highest stage of the fever, and the pulse is full and hard and accompanied with a violent pain in the head, intense heat of the body, difficult respiration, I immediately resort to venesection or blood letting, and repeat the same at intervals until I subdue the arterial action, and bring it down to a proper equipollence, provided the person is of a full and plethoric habit; but when I practice in warm climates, and none of those symptoms manifest themselves, I omit the use of the lancet; in addition to this, I administer some febrifuge medicine, such as weakened super-tartras potassæ, or cream tartar, and occasionally cold water; Tamarind water I consider good, from undoubted trial of its efficacy, and if this fever is not combined with dysentery, I direct linen cloths rung out of a mixture of vinegar and cold water to be applied to the head and temples, spunging the feet frequently with the same. This course is to be pursued in the exacerbation or highest stage of the fever, and when the cold water feels any way uncomfortable when applied to the forehead, temples and feet, its use must be discontinued. In the commencement of the disease, if nausea prevails, I give six grains of tartris antimonii, or tartar emetic,

in divided portions, a table spoonful every ten minutes until it vomits; after its operation is over, I then evacuate the bowels by administering fifteen grains of pulverized jalap, in combination with five of submurias hydrargyri, or calomel, mixed and taken for a dose; after those medicines have sufficiently evacuated the bowels, I then give an opiate, in order to restore the bowels to quiet, which have been discommoded by spontaneous or artificial discharges; but understand me, the opium cannot be given with propriety, if there be any delirium present. This course, if practicable to pursue, will enable the patient to retain on his stomach, both nourishment and medicines. To change the type of the Fever, and bring the remissions into perfect intermissions, it will be essential to administer nauseating diaphoretics, such as tartris antimonii and-subcarbonate of ammonia; about one grain of tartar emetic, to one drachm of carbonate of ammonia, in about two ounces of good vinegar, a little diluted or weakened with cold water; of this you may give a table spoonful every two hours, or you may adopt another plan: say one grain of Tartris Antimonie, or tartar emetic, in a half pint tumbler of cold water, giving it an agreeable taste, an odour by combining therewith a few drops of the spirits of lavender; of this you may give a tea spoonful every fifteen minutes; but where vomiting is present, it will not be proper to employ antimonials, but the saline medicine, so that the effervescence shall take place in the stomach; it is prepared in the following man-

ner:—give the patient half an ounce of lemon juice, mixed with a little mint water and syrup, and immediately afterwards of the potassæ subcarbonas, or subcarbonate of potash, dissolved in an ounce of common water. If this should not produce quiescence of the stomach, add a few drops of tinct. opii, with a little cinamon water. Flannel cloths, wrung out of a warm decoction of chamomile flowers; with the addition of proof spirits, kept applied over the region of the stomach is very good to allay vomiting; but should the above fail, apply a blister immediately over the part, and it will certainly prove efficacious, if any thing will: when the spirits flag, and the pulse is low and fluttering with insensibility to coma, blisters may be applied between the shoulders, or to the legs, with the addition of sinapioms of mustard, to the soles of the feet. As soon as there is a disposition in this fever to yield, the sulphate of quinine, or extract of peruvian bark, should be given; about three grains of quinine, in two ounces of water, to which is added ten drops of diluted sulphuric acid; a table spoonful of this mixture may be taken every two hours. There are other remedies in this complaint, for instance Fowler's solution of arsenic, which has been employed with decided efficacy; it may be taken in ten drop doses, in union with a tea spoonful of cold water, twice a day, while there are others who entertain a different opinion respecting the mode of treating this disease, and think a mercurial course, on the second day

of the attack of this fever, especially if it be violent, the most appropriate mode of treatment, for it is known the paroxysms in many cases will be found more severe than on the first, therefore no time is to be lost in having recourse to mercury, that remedy which can be more firmly relied on in producing a proper intermission. If this treatment should be chosen, you may combine seven or eight grains of hydrargyri submurias or calomel, with three grains of camphor; after rubbing them well together, divide it into four pills, one of which is to be taken every three hours during the day. These will often have the desired effect, if continued for two or three days, by producing a desirable change in the habit, and so favorable a remission, that bark or quinine may be given with safety; this is the doctrine of the Anti-mercurial party themselves, surrounded with the prejudices of debility and putrescency.—[Johnson on tropical climates.] After the discontinuance of the mercury, which should be so soon as there is an immoderate flow of saliva from the mouth, the tonic most to be relied on is the nitric acid, which is a grateful and cooling beverage to the parched mouth and burning body; it is therefore febrifuge; it is antiseptic, and in these combines good qualities, chiefly wanted at this period; about five drops in a half pint of cold water, may be used two or three times through the day. The patient, while in a state of convalescence, must be careful in exposing himself to wet, damp or cold, and thereby prevent a relapse.

SYNOCHUS, OR SIMPLE CONTINUED FEVER.

Synocha, or inflammatory fever, blended with typhus in a slight degree, is said to constitute this species of fever; the former is manifested at its commencement, and the latter towards its termination; that is to say, the inflammatory symptoms outweigh in the beginning of this fever, and the typhus symptoms in the ending. It is said to be contagious when cleanliness and proper ventilation is neglected, and is of frequent occurrence. The principal causes of this fever, as well as others, is great bodily fatigue, too great an indulgence in sensual pleasures, violent exertions, intemperance in drinking, errors in diet, exposure to a hot sun, grief, anxiety, but the most usual and extensive cause is the exposure of the body to cold, giving a check to perspiration; by sudden transitions from heat to cold, and from cold to heat, where the system has become debilitated by previous exertions or abstinence from food, loss of repose, severe evacuations, preceding disease, intense study, want of proper apparel; by the respiration of contaminated human and marsh effluvia, when confined long at one place without being diffused in the atmosphere, will acquire a singular virulence, and will if inhaled or applied to the bodies of men, become a cause of fever; this happens frequently in typhus.

There are various opinions respecting the proximate cause of disease; some suppose it to consist in a noxious matter, introduced into or generated in the body, the increased action of the heart and arteries being an effort of nature to expel this morbid matter; others think it consists in an increased secretion of bile; while Dr. Cullen thinks it is to be attributed to a spasmodic constriction of the extreme vessels on the surface of the body, while a modern writer tells us the seat of idiopathic fever is in the brain, and that it is nothing more or less than a species of phrenitis or topical inflammation of the brain. Dr. Currie supposes debility of a peculiar kind to be the first operation of the remote cause producing fever; the necessary consequences, or concomitant effect is, he thinks, a spasm or contraction of the arteries, but more especially of the extreme vessels and capillaries of the surface; hence follows an accumulation of blood in the heart and lungs, the re-action of these organs, the separation of morbid heat, and morbid association; but notwithstanding all those opinions, the proximate cause of fever has not been satisfactorily ascertained. An attack of this disease is generally known by the following symptoms: sense of debility, clumsiness of action, frequent stretching and yawning, pale face, constriction of the skin over the whole body, sensation of cold in the back, passing from thence through the whole body, until it tremors in the limbs, and rigors of the body succeed; there is dysorexia or loss of appetite, bad taste in the mouth;

pains in the head, back and loins, small and frequent respiration, the cold at length becomes less violent, and is alternated with flushings; at last it disappears and the heat takes its stead, which is diffused over the whole body; flushed face, dry skin and tongue, great restlessness, violent pain in the head, sick stomach with inclination to vomit; great thirst, costiveness, full, frequent pulse, beating sometimes, 90, 100, 120 to 130 strokes in a minute; in most cases where there is a great determination of blood to the head, delirium will be present. In this fever as well as others, there is generally an exacerbation or an increase of symptoms toward evening; when there is great anxiety, loss of strength, intense heat, stupor, delirium, twitching the fingers and hands, a starting of the tendons, picking at the bed clothes, involuntary discharges by urine and stool, coldness of the extremities, and hiccups, there is the greatest probability it will prove fatal; the symptoms pointing out a crisis or turn, are soft moderate pulse, near its usual standard, the tongue becoming clean and losing its fur; abatement of thirst, gentle moisture, the skin feeling soft to the touch, secretory organs performing their offices, urine depositing flaky crystals of a dirty red color, becoming turbid when suffered to stand any time. The critical days in continued fevers, are supposed to be the third, fifth, ninth, eleventh, fourteenth, seventeenth and twentieth; when the fever does not affect every part of the system equally, the symptoms being less severe in one part than in another, it is rather

a dangerous than a favorable prognostic. On dissection of those that die of this fever, the appearances presented are congestion, or an effusion within the cranium, and topical affections of some of the viscera. Persons laboring under a fever, should be kept as composed and quiet as possible, and their chamber should be sufficiently cool and ventilated, not letting the air come in a direct stream over the sick; the bed clothes should be of the lightest kind; the antiphlogestic plan should be pursued in the treatment of this fever, as well as in some others of the continued kind; the food should be light, nourishing, and of that quality most easily digested: such as barley, oatmeal, sago, vermicelli, tapeaoca, meal of arrow root, changing now and then for panado, roasted apples, &c. Animal food or broths prohibited, unless the person be in a convalescent state; the drink may be barley water, linseed tea, toast and water, milk whey, gruel or lemonade. A disposition for certain articles sometimes takes place in fevers; they ought in some cases to be granted in moderation, although it may appear to be improper; there are various instances on record, where physicians have prohibited such and such articles to be touched, but the sick have obtained them in a secret way, and not only to the joy of the sick, but the pleasure of their friends, have recovered from diseases little anticipated by the attendant physicians. But there are some physicians and men of eminence in the profession, who in a moderate degree will gratify the desire of their patients.

Although this indulgence has been assented to in some cases, yet by no means do I wish to convey an idea that sick persons or their attendants should violate the directions of their attendant physician; for I firmly believe this course obstinately run into, has been the means of aggravating disease, and proved the death of many a person; the state of the stomach and bowels should be taken into consideration, before the administration of any medicine: if the stomach should be so irritated as to produce vomiting, give a gentle emetic of tartris antimonii or tartar emetic and ipecacuanha, say one grain of the former and fifteen of the latter, in combination with one ounce and a half of mint water, and give it for a draught; and to remove any feculent contents that may lurk in the bowels, give some gentle laxative, say half an ounce of supertartras pottassac, or cream tartar and manna, one ounce mixed in three ounces of warm water, take one half for a dose, and if the bowels are not sufficiently acted upon by the first dose, take the remainder after two hours. Or you may pursue a different plan, if you be pleased; for instance, take submuriate of mercury or calomel five grains, tartar emetic one grain, mix and give for one dose: the last I would give the preference, because it acts as an emetic and purgative at the same time. When the pulse is full, hard and quick, short respiration, hot breath, dry skin, great pain in the head, I certainly would commit a dangerous error on the side of my patient, and great want of judgment on my own, if I desisted from

the use of the lancet and taking blood from a large orifice, that my patient might not suffer the same loss of strength as from a small one; and the use of venesection I would not discard until the velocity, fulness and hardness of the pulse was brought down nearly to its due action; I have always bled in the exacerbation or highest stage of the fever, which is generally in the evening, and never have I made use of the lancet precipitately in the commencement of this disease. Where the heat of the body is great, with much thirst, refrigerants, externally and internally, should be employed, such as nitras potassæ or nitre mixed with the common drink of the patient; you may likewise give sulphuric acid in cold water, say about five drops to a half pint tumbler of cold water, to be drank at intervals as the thirst may require. The spunging of the forehead, hands and feet, with a mixture of cold water and vinegar is a practice of great moment, much to be relied on, but should never be employed when there is any perspiration on the skin, for it would throw it upon the internal organs, and thereby prove injurious to the patient; nor should it be resorted to when catarrhal symptoms or inflammatory affections of the lungs are present; and it should be cautiously adopted in the latter stage or periods of diseases, where there is much debility; and it should by all means be discontinued when it proves in the least uncomfortable to the feelings of the patient. In order to determine the circulation to the surface of the body, it will be proper to resort to medicines pos-

sessing that efficacy; of such I generally prefer the neutral salts, which are endued with the power of producing a sense of heat on the surface of the body; for instance, say carbonate of ammonia and tartris antimonii, or tartar emetic, about a half a drachm of the former to one grain of the latter, in two ounces of good vinegar diluted with water; of this give a tea-spoonful every half hour. If cough accompanies this fever, demulcents, such as slippery elm and flax seed tea, may be used, to which may be added about half a drachm of nitre, to one quart of the tea; this may be taken occasionally, as the cough proves troublesome, and it likewise has a tendency to promote the diaphoretic effects of the carbonate of ammonia and tartris antimonii. If vomiting should arise you may employ the saline draught spoken of, and how prepared in Remittent Fever; should this fail in producing quiet of the stomach, do as directed in Remittent Fever; where there is great pain in the head, apply a blister to the nape of the neck; where there is coldness of the extremities, sinking of the pulse, blisters must be applied to the inside of the legs, and to increase their efficacy, apply stimulating cataplasms of mustard plants or seeds to the soles of the feet, and the palms of the hands; camphor, ammonia, musk and æther may be used in such cases single or combined; likewise a liberal use of wine either in a diluted or undiluted state, however dilution would be preferable. Sometimes, when there is a severe pain in the head, and it resists other remedies, linen

cloths wrung out of a mixture of vinegar and water, and applied to the part, has occasioned sound sleep. Opium cannot with propriety be given in fevers of this kind, that medicine being more adapted to the typhus form; it therefore should not be administered in this complaint, although there may be great want of sleep; but if we have through compulsion to resort to sedatives, the spiritus ætheris nitrici, or sweet spirits of nitre is the least exceptionable. Where the fever is kept up by weakness or irritability, opium given in small doses may be proper, beginning with half a grain, and if it produces refreshing sleep, the same quantity may be repeated the ensuing night; and where this fever is dependent on debility alone for its continuance, we can venture upon the use of cinchona, Peruvian bark, or sulphate of quinine—if on a trial there be no disturbance of repose, free breathing, no increased heat, we may continue the use of it: of the two last mentioned medicines, a drachm of the former, and a grain of the latter, either of each will be a sufficiently large dose, given every three or six hours; but should they produce disquietude of the system, which will be characterised by difficult breathing, restlessness, &c. discontinue the use of one or the other, which ever you may have employed. In continued fevers of warm climates, it is supposed to be the best practice to have immediate recourse to tonics, before there is a complete crisis, and that in the least remission, even should it be imperfect and of short duration, and they should be

given in large doses repeated frequently. About a drachm of powdered bark, is a dose, or one grain of quinine, repeated every two hours; if the bark should operate on the bowels the first dose, add in after doses five drops of tinct. opii, or laudanum. The treatment laid before you is one that is rigorously pursued by many in opposition to the mercurial plan, and I as one who have witnessed the death of many; do candidly believe, that if a mercurial course had have been adopted in due season, the lives of many who are now food for worms, might have been prolonged; I do not approve of adopting a mercurial course with the commencement of the disease; but when I have made use of venesection or blood letting freely, emetocatharticus or vomiting and purging, applied external and internal refrigerants and diaphoretics, and sudorifics to determine to the surface, and those have not the desired effect in impeding the progress of the disease, but it continues to rage more violent, I think it is then my bounden duty to resort to other treatment which in my opinion will prove more efficacious; and that will be to produce, if I can, without delay a speedy salivation, which if it can be done, will cut this disease short and give me the inexpressible joy of having rescued a fellow mortal from the cold arms of death. It is true, I have sometimes been an instrument in curing fevers without having recourse to this treatment, but I can likewise affirm I have had to resort to it when other means have failed, and it has generally accomplished the thing where-

unto it was designed, that is the destruction of the fever, and the convalescence of my patient; in order to produce a speedy ptyalism, I have generally given the following combination after having bled, viz: submuriate of mercury, or calomel, twelve grains, opium three grains, tartris antimonii or tartaremetic, half a grain—combine and divide into three pills, one pill to be given every six hours. Or, you may adopt another plan: say calomel, one grain to one fourth grain of opium; to be given every fourth hour, allowing the patient to drink cold water, and operating on his bowels every other morning, with one ounce of oleum recini, or castor oil; after the sialagogue effects are perceivable, discontinue the use of the mercury, and make use of the nitric acid as a tonic, about five drops three times a day in a tumbler of cool water, allowing the patient the use of thickened milk, chicken and chicken soup. To promote the cure of the sore mouth, make a gargle of sage, honey and alum; when the pain of the mouth is great, make use of half a grain of opium a few nights, and it will produce the happiest effects. The person's bowels should be kept free by castor oil, and he should be careful of exposure to wet or cold, and he will to his great joy prove convalescent.

SYNOCHA, OR INFLAMMATORY FEVER.

This is a Fever of much increased heat: frequent, strong and hard pulse, urine of a red colour; but the animal functions are not much disturbed only in an advanced stage, the sensorium or organ of sensation is frequently much affected. As to the propriety of calling any fever inflammatory I have my doubts, for there certainly is not an inflammation of the arterial system, but an undue or over-action; for if the arterial system requires so much action and no more in health, to constitute an equilibrium of the circulation and due action of the pulse, to keep up a sufficient quantity of heat in the system, through the involuntary motion of that organ through which it derives its circulation; is it not reasonable to suppose that when this system is acted upon through the influence of the stomach and brain, by external morbid causes, that there should be an inordinate or increased velocity of this system through the influence of external causes, produced by internal application? And as the action of this system was greater, would not the heat of the body be in ratio proportionum? For I give it as my supposition that it is through the circulation system that animal heat is generated. This fever is very easily distinguished from typhus, mitior or gravior, or to speak in English, from low or nervous fever, by there being no symptoms of

an inflammatory nature attendant on them; the attacks of this fever are at all seasons of the year, but most generally in the spring—it is not limited to any age or habit, but those of a plethoric constitution, vigour of life, and strong elastic fibres are rather more susceptible to its attacks. It is supposed to be rarely met with in warm climates, excepting among foreigners, and then the inflammatory symptoms are of short duration before they terminate in the typhoid type; the exciting causes are sudden transitions from heat to cold, application of cold to the body when very warm, or swallowing of cold liquids when too much heated by exercise, intemperance in drinking, violent passions of the mind, exposure to the sun, great fatigue, loss of repose, grief, anxiety, getting wet, &c. The symptoms which usher it in are much like those of the simple continued kind, viz: lassitude, clumsiness of action, followed by vertigo, pains over the whole body, but most in the head and back, which are soon followed by red face, throbbing of the temporal arteries, great restlessness, intense heat, great thirst, mostly unquenchable, nausea, difficulty of respiration, dry and parched skin, inflamed eyes, not being able to withstand the light; the tongue at the sides of a scarlet colour and furred with white in the middle, red urine, costiveness; pulse, quick, full and hard, not much affected by pressure on the artery, beating from 70, 90, 120 to 130 strokes in a minute; and when blood is drawn there is presented on its surface a yellowish or buffy crust, which is

called coagulable lymph or febrine. Where the febrile symptoms run high, and the most vigorous means are not resorted to at an early period, stupor and delirium will inevitably follow in its latter stage, accompanied with great perturbation of mind, hurried imagination with violent raving, our judgment must be guided in prognosticating the favorable or unfavorable termination of this disease by the symptoms manifested in its various stages, for it generally runs its course in about fourteen days, and frequently by a critical termination, by diaphoresis, diarrhœa, hæmorrhage from the nose, or the copious deposit of sediment in the urine, with some variation in the pulse, in many instances it terminates in the destruction of the patient. When the fever runs high and is of many days continuance; with great action of the heart and arteries, with flushed turgid face, red eyes, intolerance of light, with vertigo, stupor or delirium, the event will be doubtful; but if there be picking at the bed clothes, jerking of the tendons, involuntary discharge of urine, and by stool, with singultis or hiccups, the near and certain approach of death is inevitable. The favorable symptoms are these: when the febrile heat abates, natural diaphoresis or perspiration on the body, a deposition of lateritious sediment in the urine, pulse slow and soft, hæmorrhage or bleeding from the nose, with the addition of diarrhœa; recovery in such cases may be anticipated. On examination of those who die of this fever, the following appearances manifest themselves, viz: an

effusion discovered, and sometimes inflammatory affections of some of the viscera. My treatment of this disease has generally been the following: when my medical attendance is solicited in such cases, if there be great arterial action, great pain in the head, dry skin, great thirst, and heat of the body, costiveness, full, quick and hard pulse, beating 90, 120 to 130 in a minute, I, in the first instance bleed, and that copiously, from a large orifice, and repeat the operation at intervals, being governed by the pulse and the appearance of the blood in all cases; after the first bleeding, if the arterial action appears to be but little reduced in velocity, the pulse continuing full, strong and tense, and the blood shews a buffy, sily coat, on its surface, I repeat the bleeding, but not so copiously as in the first instance; at the same time always bearing in mind that in this fever after the first use of the lance, the pulse increases in fulness and strength, owing to the plethora being so great as to distend the vessels beyond their proper tone, and when it is removed by copious venesection the vessels have more room or play of reaction, and are allowed to contract. To explain this more fully, for instance, the urinary reservoir becomes distended through accumulation of water in that cyst, so when there is a propensity to evacuate it, the first attempt proves painful, owing to its great distension and little room of contraction, but when a small quantity has been voided, the impetuosity in the evacuation of the remainder is greater, and the force augmented; after sufficient blood letting

the state of the bowels must be attended to:—purgatives of such a class as most effectually tend to evacuate the feculent contents of the bowels should be administered; of such sub-murias hydrargyri or calomel and jalap combined, about fifteen grains of the former to ten of the latter, and after this has been taken say two hours and a half, in order to promote more fully its operation, give about one ounce of oleum recini or castor oil, which should not only be taken as above, but likewise every other morning, to keep the bowels gently open and remove the bile which is continually accumulating in bilious complaints; when there is irritation of the stomach, with vomiting, give a gentle emetic of tartris antimonii or tartar emetic, say about two grains in a half pint tumbler of cold water, a table spoonful of which may be taken every fifteen minutes until the stomach is sufficiently relieved; you can likewise make use of cold water as an external and internal refrigerant, spunging the forehead, hands and feet with the same, always bearing in mind not to use it improperly when there is any perspiration on the skin or cartarrhal symptoms manifest in the system. In order to allay thirst, a weak solution of cream tartar may be drank at intervals, and you may likewise combine with the common drink of the patient, nitrus potassæ, say about five grains to a half pint of his drink; when delirium or oppressed breathing is present, you may apply a blister near the part affected; when the pulse sinks and the extremities become cold, apply a

blister to the inside of the legs; and sinapisms of mustard leaves or seed, to the soles of the feet, and make use of camphor, æther, ammonia and cordials; opium is a medicine not admissible only in cases of eminent danger, and then it should be cautiously and sparingly used, watching its effects minutely; it should be the great object in this disease as well as all others, to keep the sick as quiet as possible, for it is certainly very disagreeable if not very injurious, for persons laboring under disease, to be questioned continually by visitors respecting the feelings and preparedness to depart the vale of tears; however, I would not be quite so bold as to assert as some have done, that religion has only a teneency to distract the mind rather than relieve it; far be it from me to adopt the language of an infidel, but rather would I say in defiance to a polluted world, it smoothes the passage to the grave and produces a Heavenly calm in the most frightful storm; I cannot, therefore, see any impropriety in the friends of such persons visiting them in their days of affliction, and in moderation directing their thoughts to the Saviour, who can deprive the grim monster of his sting, and produce a smile at his near approach; when prejudice has warped any physician in such a manner as to prevent him from employing the most powerful remedies in fevers, when a vigorous use of means coincident with his own views, have been resorted to without the desired effect, I am led to believe his preconceived and unmoved course is injurious to him as a physician, and he will frequently have

the mortification of resigning to the grave under similar existing circumstances those that others have the satisfaction of being instruments in restoring to health.

Dr. Thomas' work on the subject of medicine, in many things I believe is the best extant. But then again I am fully convinced his prejudices are too great, although he does not manifest a disposition to controversy, yet he passes by with silent contempt some of the most important remedies in fever, which has undoubtedly the most able physicians for their support; and that treatment is the mercurial plan, which should inevitably be adopted. When we have made use of the various measures on the other side of the question without due efficacy, there should be no delay in resorting to it in the following manner: In order that a ptyalism may be more readily produced, we should make one bold but prudent effort with the lance, to diminish arterial action, so that the stimulus of the calomel will outweigh that of the blood vessels; for it is impossible to salivate when the latter exceeds the former. When this has been accomplished a salivation will be produced, not to our alarm but our joy and the pleasure of the patient, although a sore mouth is not so very agreeable to the possessor, yet it should at all times be preferred to greater evils. I have heard some assert they would rather die than go through a course of mercury; such language is neither prudent or wise; for it is well known that bad never labors under as much oppression as worse. And again, it is not

only so, but it shows a want of confidence in a kind providence, and refuseth the employment of those means, a beneficent creator hath abundantly provided us with, both spiritually and temporally. I know among many there exists a great antipathy to mercury; but when this effect can be produced in some cases, we will have the pleasure of congratulating with our patients their narrow escape from the grasp of the grim monster death. I write from experience. I myself am led to believe would have long since been beneath the clods of the valley, had it not have been for the prompt adoption of this course with me in the city of New-Orleans, in the year 1817. I was salivated severely when laboring under that most fatal disease, the yellow fever, by Dr. Kerr, of that city, and I can say with candor, I have never experienced any evil effects originating from a mercurial course. There are various modes of producing a salivation. The following is a very good one, taken from Dr. James Johnston, on tropical climates, viz: Calomel, eight grains, antimonial powder two grains, opium one grain, made into a bolus and given every six hours, at the same time rubbing mercurial ointment in the groin and axilla of the arms. This plan will bring on a salivation in a few days. After salivation has taken place, make use of the nitric acid as a *tonic*, which is antiseptic and cooling in its effects; the sick should be cautious, not exposing themselves to inclemency of weather, keeping the feet dry and warm, and not indulge too freely the appetite;

exercise may be pedestrian or equestrian, but in moderation so as not to fatigue.

DYSENTERIA OR DYSENTERY.

This disease is certainly one of the greatest importance, owing to the various modes of treating it. It is one that generally perplexes the young practitioner, because of the various opinions of eminent physicians; one will say it is closely allied to enterites or inflammation of the intestines, and will prescribe venesection or blood letting, as his principal remedy; another is of the opinion that a contraction in the colon or small intestines which retain fecal and other morbid matter, is the cause, and his practice will be to purge; a third is of the opinion purging is prejudicial to the well being of the sufferer, and if continued will kill his patient, and his mode of practice would be sudorifics or sweating medicines, which he is fully persuaded will effect a cure; while a fourth steps forward and affirms mercury is the best remedy, and that it is a specific in this disease, and unless he produces ptyalism he will bury his patient. In the name of common sense, what course will the young, and I may say, even the old, practitioner pursue, while he has such a contrariety of opinions presented to his view? He cannot

adopt each and every man's opinion in his practice; if he did, I would unhesitatingly say, the grave would undoubtedly soon put the contest to an end. Then he must adopt one course of treatment, bottomed upon general principles, being governed by the symptoms manifested in his patient. I, for my part, cannot see why there should be so much contrariety in the opinions of authors upon its treatment, when there is hardly a disease in existence more similar in its nature and symptoms, than the disease called dysentery. How this variety of opinion has originated, I cannot tell, unless it be from mistaking effects for causes. Dysentery is defined by Cullen, a contagious fever, with frequent mucus or bloody stools; the natural foeces being for the most part retained, with griping and tenesmus. This erroneous definition, as well as the false and unsuccessful treatment growing out of it, has been transmitted from teacher to teacher, down to the present moment; and those who have not had an opportunity for correcting those doctrines, and improving the practice, by extensive views of the disease, have shut their eyes against the light of truth, and wilfully perpetuated the most absurd and dangerous errors. This is the language of Dr. James Johnston, and he farther asserts, that it is not contagious only when it is combined with real typhus fever. The exciting cause of this disease is suppressed perspiration; the body being previously rendered irritable by the great heat of the summer, the perspiration becomes suppressed, "a vicarious discharge of mucus is

thrown from the extremities of the turgid mesenteric vessels upon the internal surface of the intestines, and dysenteric symptoms are developed, and the discharge of blood by stool, appears to be proportioned to the local congestion in the vessels of the portal and mesenteric circles." It is likewise supposed to be occasioned by noxious exhalations and vapors; the predisposing causes are a use of improper or excess of food, intemperance, mental anxiety, &c. It generally makes its appearance in autumn, and is easily distinguished from diarrhoea by the absence of fever in the latter, although it is the first grade of the former, and if it be permitted to run on any length of time, it becomes aggravated in a degree and cannot be distinguished from that disease; it is true that in diarrhoea, the stools are of a fecal nature, whereas in dysentery they consist of mucus or blood; whenever the evacuations in diarrhoea lose the natural colour, and become mucus or bloody with griping and tenesmus, the disease has certainly assumed the dysenteric form. This disease may be advantageously divided into three grades: the acute, the sub-acute, and the chronic form. The first is the sharp or keena form; the second is sharp and keen in a smaller degree; the third is that form which is of long duration. The acute form of dysentery makes its appearance with considerable fever, which has generally a cold stage or chill, antecedent to the heat, and reaction; it is supposed that that which will cause dysentery in one person may in a second

produce hepatitis or liver complaint, and in a third enteritis or inflammation of the intestines, and in a fourth, pneumonia or inflammation of the lungs. If the determination in the acute form is thrown upon the bowels, the symptoms will be more rapid and violent; the griping will be more severe; the stools more frequent; painful tenesmus, all within a few hours after the attack, and frequently after having been on the commode for a considerable length of time, nothing is evacuated but mucus, now and then slightly coloured with blood, and sometimes this is not to be discovered, however it depends much upon the state of the bowels; if there be a great accumulation of feculent matter, there will be no discharge of blood probably for the first or second evacuations; after this may be detected blood and mucus to a greater or lesser degree; in some cases from appearances I have been almost led to believe there was nothing but pure blood in the dejections, which has produced somewhat an unfavorable conclusion; it is certainly a distressing complaint—sometimes after every exertion on the part of the patient, for hours, he is unable to evacuate even the smallest quantity, and even before he has returned to his bed, he is imperiously called back to stool. The symptoms in this disease are generally much worse at night, and sometimes when the fever is violent, delirium will be the consequence, if its progress is not impeded; sometimes structural derangement is the consequence of too much excitement of the internal organs, as abscess ulceration or mortifica-

tion. The formation of an abscess may be known by the "riggors and cold chills, alternated with flushings and hectic perspirations, which accompany all abscesses of an internal organ." Mortification may be suspected when the patient, after great pain and fever, expresses himself suddenly relieved, and thanks God that he will now soon recover, while at the same time the countenance sinks, the pulse falls, and becomes weak, irregular, or intermitting, and the extremities or forehead are covered with cold clammy sweats: This is certainly a correct prognostic of the formation of an abscess, and the taking place of mortification; but we will proceed to describe the symptoms attendant on the subacute grade or form of this distressing malady: in this form the febrile symptoms are certainly very mild and almost imperceptible, so much so as frequently to have been unnoticed, though there is some fever present to a greater or lesser degree; in some cases the skin manifests a common temperature, the pulse not much quickened, but if you observe critically every operation of the animal economy, you may discern there is a loss of ballance in the circulation and a functional derangement of the skin, constriction of the pores, and non secretion of perspiration, and a loss of animal powers; in this form of the disease the evening always brings with it an exacerbation or increase of fever and aggravation of local symptoms; the stools are not so frequent; the tormina and tenesmus less severe and painful; the blood in a diminished quantity; the stools

not exceeding five, eight, to twelve or eighteen, in the period of four and twenty hours; whereas in the acute, the stools are far more numerous, often arising to twenty-five and thirty-five in the same space of time; this form is readily designated from the acute by their being in the acute pain on pressure of the abdominal region, and where there is inflammation of the peritonium, there is constant pain in the abdomen, always much increased during the straining at stool; but in this form there is but little tenderness of the abdomen when pressed, and after each stool a considerable alleviation of pain; the stools in the chronic form of dysentery are not so easily retained as in the other forms, and are more mixed with unhealthy secretions, mixed with mucus and are passed in number from eight to twelve in twenty-four hours; there likewise appears to be considerable flatulence or wind, in the intestines which produces a rumbling noise with griping, tenesmus and a disposition to evacuate the bowels, after which there is an interval of pain until another call; you may in such cases generally speaking, perceive an unhealthy appearance in the countenance, which is indicative of visceral obstruction. When there is a structural derangement of the liver or organic change has been affected in the intestines, the pain, griping and tenesmus is much increased, there will be admixtures of blood and even pus in the stools; great emaciation. Such cases are truly dangerous and most frequently beyond the healing powers of the son of Esculapius. It is, and has

been the opinion of many, from the appearances on dissection of those who have died of dysentery, that inflammation of the mucus membrane of the intestines, was the original link or proximate cause of the disease, but Dr. Armstrong is not of that way of thinking:—he makes the concomitant inflammation rather a symptom or an effect of the general excitement, than the original cause of the dysentery, and a strict survey of facts will verify this opinion; for in the first stage of oppression, when the surface is cool, so far from there being any unquestionable sign of inflammation, a diminution of arterial tone exists every where, and the substantial evidences of inflammation only emerge with the excitement of the heart and arteries, which succeeds the first stage of oppression. It is in dysentery as in fever, inflammation is not the original cause; but undoubtedly it is the principal effect which we are to dread, and to endeavor to obviate. We will now give the treatment of this complaint: if I am called to a case of dysentery where purging, griping, and tenesmus, considerable discharge of blood from the bowels, fixed pain in some part of the abdomen, accompanied with high fever, I will endeavor to guard against inflammation and disorganization by venesection or blood letting, according to the urgency of the case. I would make use of external fomentations to the abdomen and resort to emmollient injections and give the following medicine, viz: one and a half grains of colomel, half a grain of opium, one grain tartar emetic or two grains pulv. Ip-

ecacuanha; the ipicacuanha may be substituted in the place of the tartar emetic, it not having the same tendency to produce disquiet of the stomach; however that will depend upon the idiosyncrasy or peculiarity of the constitution of the individual. The above quantity may be given every six hours, and every day after the first, and during the administration of this medicine, I would exhibit a laxative; my choice of the various number would be the oleum ricini or castor oil; as soon as the mouth becomes sore or a ptyalism is produced, the symptoms will vanish as thin air. I am not much inclined to sanction the use of injections in this distressing disease, but if I used any, it would be those of the least irritating nature—such as starch or mutton broth and laudanum; I would likewise apply a flannel bandage around the abdomen, which comfortably supports the viscera beneath; some give a preference to a mercurial plan, which is certainly a good one, but as for indulging freely in cathartics, I would not think it so safe a plan, although the disease has been removed by such a course, yet I cannot by any means think it as sure a treatment as the other; I have in a number of instances been an instrument in the removal of this disorder when it has been of five, eight and ten days progress. The treatment has generally been the following: I would in the first instance, if the inflammatory symptoms were high, bleed, and more especially if there was much blood exhibited in the stools, after which give the following compound: calomel twenty grains, rhubarb

eight, and the ensuing day evacuate the bowels with oleum recini or castor oil; at the same time I would allow the patient, when the griping and tormina was great, the use of a solution of gum arabic for his common drink, which has an excellent effect in shielding the coats of the intestines from the acrid contents of the bowels and relieves the griping. If the disease was not subdued by this plan of treatment, but still continued to be aggravated in its symptoms I then resort to the following course, viz: fourteen grains of calomel, three grains of opium and six of ipecacuanha; mix and divide into three pills, one to be taken every six hours until the saliva begins to flow, then discontinue their use, and gradually combat the effects of the mercury; but in dangerous and rather doubtful cases, we should make every exertion to produce a speedy salivation, by giving twenty grain doses of calomel, and if in any case it should affect the system by nausea or spasm, we should remedy such aberrations by the administration of an opiate. It must likewise be carefully observed that bleeding and purging should always first be resorted to in inflammatory dysentery, before a course of mercury can with propriety be commenced; sometimes in the chronic stage of this disease, acidity at the stomach may prevail; in such cases absorbents, the best of which are the mistura creta or chalk mixture; for instance, of prepared chalk, half an ounce, refined sugar three drachms, gum arabic pulverized or powdered half an ounce; this mixed in one pint of water, of which one to

three ounces may be taken at a time, combined with a few drops of laudanum; when there exists an extreme degree of weakness or defect of muscular power, with frequent evacuations of fæces or alvine excretions, without pain, small doses of the sulphate of zinc, say three grains combined with one of opium; this in many instances will prove highly beneficial. The food in dysentery should be of the lightest and most unirritating kind, such as sago, arrow root, rice, preparations of barley and panada. During the state of convalescence, Port wine, sulphate of quinine and a moderate quantity of brandy, diluted with water, may be admissible. Persons having suffered from the attacks of this disease should go warmly clad, and not expose themselves to cold; for it is very easy to take a relapse; they should likewise be careful and not indulge too freely their appetite; the wearing of flannel next the skin would be advisable, and the feet should never be suffered to become cool; the exercise should be moderate without fatigue.

DYSPEPSIA, OR INDIGESTION.

This disease is a very troublesome, weakening one. It generally takes place in persons between thirty and fifty years of age, especially those who are subject to much confinement or irregularity of life, who devote much of their time to study; it is reasonable to suppose when that important viscus, the stomach, becomes deranged in function, either through interrupted or imperfect digestion, whether the *modus operandi* of gastric digestion, be performed, either by solution, fermentation or trituration, the cessation of the performance of its proper functions, even for an instant will be the means of its contents suffering chemical combinations and decompositions, which are not only troublesome but injurious to the individual; this deranged digestion will generally be manifested by the extrication of air, the accumulation of acid, and by flatulence and that disagreeable complaint called heart burn. It must be evident to every one, that when the aliment or food received into this organ for the nourishment of the system, is converted into improper chyle, previous to undergoing a second digestion in the intestine called the duodenum, that it is unfit in this imperfect state to pass through the second digestive process; or for that important change it must be subject to when mixed with the bile and pancreatic juice; and from

thence we may conclude that the formation of proper chyle has not taken place in the intestines, or been conveyed into the circulation. This insufficient and feeble process will produce a languishing state of the frame, and the mind will be considerably influenced by the derangement of material nature; for it is a well known fact, that when the functions of any one organ are impaired, others will sympathize with it; there being a general sympathy throughout the whole system, although in some cases it cannot be satisfactorily explained; for instance, there is frequently uneasiness in the region of the liver, and pain in the right shoulder—yet there is frequently pain in the right side, which is undoubtedly occasioned by diseased liver, but notwithstanding, it is frequently experienced in the left side, under the false ribs; this is somewhat singular, and so much so that it has not as yet been satisfactorily explained. But to return to the subject, it is evident that the imperfect digestive process will produce a depression of spirits, irritability, and a catalogue of hypochondriachal symptoms too tedious to mention; indeed where there is much grief, anxiety and other passions of a dejecting nature, there will assuredly follow to a greater or lesser degree, a derangement of the organic functions, as the liver and stomach, and the derangement of those organs through sympathy with others, will be abundantly transfused; hence follows irritability, fickleness of temper, despondency and an affection of the nervous system, which becomes very much disturbed.

In fact, every thing, whatever it may be, that curtails or impairs the transmission of the nervous influence to the stomach will weaken the digestive action; excess or intemperance in any thing will produce this effect; excessive use of ardent spirits, too free a use of strong tea, strong coffee, opium and such applicaats as occasion too copious a rejection of saliva from the glands of the mouth, as tobacco either by chewing or smoking, for they deprive the internal organs of that lubricant which keeps them pliable, and without which, in sufficient quantity, the digestion cannot be carried on, for it likewise mixes with the gastric juice, the principle agent in this important process—too free a use of tobacco in either way, I am well convinced from personal experience, will cause a suspension of digestion; but a great many persons who have become excessively fond of chewing and smoking tobacco, and with whom this practice has become a second nature, are unwilling to relinquish the use of this narcotic poison for any length of time, or be more limited in their consumption of the same, because they have formed such a preconceived opinion, of the delightful and agreeable sensation manifested in their feelings, from a use of it after a hearty repast; they say it produces as much exhilaration of spirits at that time, as a glass of the best Madeira wine would in a languished state of our mental and corporeal nature; but let them indulge their opinions awhile undisturbed, and they will at last feel and perceive by a sallow complexion, the tenderness

and oppression of the stomach after the reception of food, that all things do not keep time internally, and that some of the works of this digestive apparatus have lost their balance, and suffer particles of the aliment to pass in a crude state, which is plainly evinced at the commode. I have spoken of the intimacy existing between mind and matter, and that where there is functional derangement of organized matter, our mental nature will suffer in a greater or lesser degree, according to the derangement; but still I am rather inclined to believe, that though hypochondriacal symptoms frequently accompany indigestion, yet they are not in every case indispensibly necessary to hypochondriasis; for sometimes you may discover the appetite to be good, the excretions correct, no pain or flatulency, nor any symptoms of indigestion manifested in the stomach, yet I know from actual observation, that hypochondriasis may be mitigated by abstemious living, and provoked by too free an indulgence of the comforts of the table; this incontrovertibly shows that the mental powers and the nerves of the stomach and bowels are closely allied. In fact, appetite is a bad criterion for taking food; for it is not from the quantity of food received into the stomach that we derive nourishment, but from the quantity we digest, therefore easy digestion is the only sure and proper criterion. Dyspeptic persons may be assured of one thing, and that is this, and it ought to demand their serious attention; and restrain their inordinate indulgence, if they wish comfort and ease: if

after eating, there are any uncomfortable sensations of mind or body, you may depend upon it, you have overstepped your proper quantity of diet; but this caution will not be so well adapted to those who have very little, if any appetite, from the digestion being much depraved, notwithstanding at the hour of meals, they generally eat a goodly portion, but seemingly with but little gratification. Such persons ought by all means to allowance themselves to quite a diminished quantity of food—however, we will speak more to the point in another place, and proceed to take a pathological view of this harrassing complaint; the morbid appearances on examination are generally to be found in the liver and spleen; and that portion of the stomach called the pylorus, or its lower orifice, which is frequently in a scirrhus, contracted and ulcerated situation; the stomach partially eroded, and sometimes distended with air; in drunkards and hard drinkers, its coats are often callous and thickened, and the internal surface covered with small processes of an ulcerated appearance; the gland called the liver is likewise considerably increased in size; and set with tubercles; the spleen is somewhat diminished in size, and the gall bladder, situated in the anterior part of the inferior surface of the great lobe of the liver, wan, and containing but little of its essential fluid. We will now endeavor to say something upon the treatment of this disease: it has not been long since I commenced the practice of medicine, but I have, without panegyric on my own part, although it

may not be thought so by many, been a minute observer of the operations of the animal economy, and have been enabled by such course and correct theory, to adopt remedies more applicable to the alleviation of the sufferings of my patients, than if I had have prescribed for names and disregarded mental and corporeal operations. The fact is just this: the nosological arrangement of diseases is highly deficient in many instances, and the symptoms thereto ascribed do not always correspond with the most approved authority, but vary in individuals widely, owing to idiosyncrasy, or peculiarity of constitution; in some they are few and feeble, in others more violent and numerous, and in some are manifested in so obscure and complex a manner, as to render the title of the disease by them impossible, therefore no disease ought to be treated according to the name, but according to the symptoms. I have had to contend with dyspepsia in a few instances, some of which were cured, and others might have been so, if they had have pursued the described course; but when a person has become settled down in any one habit, it becomes a second nature, and any restraint or deviation from a former indulgence is entered upon with the greatest difficulty, and unfortunately for the sufferer, seldom or never pursued in such a way as materially to benefit the individual; my treatment in this disease is to give but little medicine, and require of my patient a rigid abstinence, prohibiting the use of all diet but what you may find mentioned within this treatise; there-

fore it will not be essential to enumerate such and such articles that are not to be touched—however, it may be essential to mention a few that should not by any means be used by the dyspeptic: such as butter, pickles, nuts, cheese and onions, those being incompatible to a weakened stomach, or impaired digestion. Water is a drink which was designed for the use of man, it is according to nature to make use of it; and when we endeavor to support nature by things opposed to the common track of nature, we that instant light both ends of the candle, and it will be much sooner extinguished; therefore the use of spirituous liquors are in no sense strengthening to the human system. They may produce a momentary excitement or exhilaration of spirits, but after the effects of the stimulus has subsided, there is always a correspondent debility to the previous excitement; then they of course are not admissible in dyspeptic cases. The diet should be regulated in the following manner: four ounces of gruel every eight hours in aggravated cases will be as much as any person afflicted with dyspepsia should receive into his stomach; and even after this repast, should he feel uneasiness of body or mind, he may rely on it the quantity is too great and should be gradually diminished, until it does not produce this mental and corporeal uneasiness; however, in cases where the disease is not aggravatingly manifested; about two ounces of plain and tender animal food, such as squirrels, mutton, veal, or tender boiled beef, without the addition of various articles to render it

more palatable, always bearing in mind that grease is incompatible; to this may be added one half of a sea biscuit—this is as much as he should partake of for his dinner, which should be about one o'clock. Taking notice that the use of water may accompany this repast.—This is certainly a small allowance and one would suppose insufficient to support nature, but I have to say to all whom it may concern, that should this small quantity irritate the nerves of the stomach, and thereby produce mental and corporeal inquietude, it should be gradually reduced in quantity until the stomach can bear it with ease and comfort to the mind and body. It is a mistaken idea that abstinence in this disease is injurious—but it is just the reverse, for it gives rest to a wearied and oppressed organ, and thereby enables it to regain its original powers in the digestion of our aliment; but too much food ever keeps it in an irritated state, because it is unable to produce the desired change in the aliment, and the system does not receive as much nourishment from this quantity as it would from a smaller. Therefore particles of the aliment pass off in a crude state, and in their progress irritate the bowels, and there being a general sympathy throughout the system as before mentioned, hence follows a catalogue of unpleasant feelings in the various parts of the system. If the sick should wish to change his food he may do so—rice is very good for a dyspeptic stomach: two ounces of this alone, may be used in the twenty four hours, but a prohibition of any other ar-

ticle will follow, except water, which is not prohibited in any case; recollecting as before observed, to regulate the quantity by the effects produced on the stomach, body and mind. As respects coffee and tea, the dyspeptic may be allowed for his breakfast half a cup of coffee, and for his supper the smallest cup of weak tea, with about the fourth of a sea biscuit; or he may substitute in place of coffee a tumbler of good milk, which I have every reason to believe will set better on his stomach; this course need not interfere with the above, as respects the administration of medicines in this complaint. I am decidedly of the opinion of Dr. Johnson, that errors are committed every day in immediately resorting to medicine, when the functions of the stomach and liver are disordered, accompanied with unnatural secretions, and imperfectly digested food; instead of resorting to cathartics day after day, to evacuate diseased secretions, our plan should be to diminish and simplify the food, that we may prevent the formation of these unhealthy secretions; it is true in doing this we have great prejudices to overcome; the patient becomes weaker and thinner, and anticipates relief or a cure from nourishing food and tonics—but in the end he will be sadly disappointed; and when a course of medicine is determined upon, we should not precipitately prescribe this or that, but weigh the matter; always taking into consideration there is a great difference in the *modus operandi* of medicines; for instance, rhubarb will give to the evacuations a yellow co-

four, that were previously wan—magnesia will produce light coloured discharges, that were originally dark—mercurial cathartics will excrete bile that was by habit faulty—salts will produce watery dejections—Aloes, solid evacuations. Watery evacuation should never be produced in dyspepsia, but those of a solid nature, and in the prescription of medicine we should give such as produce the least irritation in the stomach and bowels, and that will act principally on the large intestines, as the colon and rectum. The following compound will in general answer a good purpose: rhubarb, 12 grains, aloes, 3 grains, oil cassia, 11 drops, mix and divide into five pills—two of these pills may be taken in the morning, which will gently evacuate the bowels; there are likewise other means that may be advantageously used to reduce the irritability of the nervous system, beside unirritating and abstemious diet; for instance, you may apply a plaster of Burgundy pitch, and tartar emetic to the stomach, which will act as a counter irritant, which may be conveniently prepared by thinly spreading about one grain of tartar emetic on the external surface of a Burgundy pitch plaster; this will act as an epispastic and produce a serous discharge from the part, and afford much relief. However, in some cases the liver may be much affected—in such cases a slight ptyalism has sometimes proved beneficial, which may be accomplished by giving one grain doses of submurias hydrargyri or calomel, every morning, combined with one fourth of a grain of opium.

The nitrate of silver has been given three times a day in half grain doses, combined with crumb of bread, by Dr. Johnson, to a man laboring under epilepsy, and who had the usual symptoms of dyspepsia, and great irritability of the stomach and bowels, and in the course of three months he was completely cured of all his dyspeptic symptoms; he took no other medicine whatsoever, but unfortunately this remedy is not possessed of the great virtue in most cases of dyspepsia, that has been ascribed to it in the case previously quoted; however, in some cases, upon a sufficient trial, it might prove highly advantageous. Sometimes there is attendant on dyspepsia a painful affection of the stomach called gastrodynia; in such case the person thus affected will receive great benefit from the oxyd of bismuth, three grains of which may be taken every six hours. The sulphate of quinine is a medicine that cannot be too highly extolled, for it certainly answers in place of all and every other bitter tonic—it may be taken where there is great weakness in the following manner: (but the effects it produces on the appetite must be attentively observed, and a proper restraint as respects food will be the indispensable duty of the invalid,) three grains of sulphate of quinine in a two ounce vial, then to dissolve it add about ten drops of elixir vitriol, after which fill it up with cold water, and take a table-spoonful of it three times in every twenty four hours. A tepid, or milk warm bath would, I have no doubt, be of service to those affected by the dyspepsia—

the most proper time of resorting to which will be in the morning and evening, and the repetition of the same should be governed entirely by the feelings of the person; but after we have said every thing we possibly can say in favor of medicine in the treatment of this disease, we are compelled with propriety to adopt the language of Mr. Abernethy and exclaim: we know no medicines for nervous complaints but air and exercise; it is true without the aid of this strengthening and vivifying gentleman, the prescription of all medicine would be vain; but where he is duly resorted to without fatigue, he will certainly promote the good effects of medicine—and they in conjunction, properly taken, may be the means of effecting a complete cure, and to quote the language of an eminent author, Dr. Johnson, who observes that by a systematic exertion of the body, with very spare diet, most cases of indigestion might be completely cured; and he adds: I would recommend some of my fair country women, who have leisure as well as means, to improve the languid state of their circulation, and the delicacy of their complexions, by a system of exercise in the open air, which will give colour to their cheeks, firmness to their muscles, tone to their nerves, and energy to their minds.

COLICA OR COLIC.

This is a very painful disease, and the distension of the inferior region of the abdomen is sometimes astonishingly great, with a twisting around the navel in particular, hardness of the abdominal muscles, extension and flexion of the legs, and often suppression of urine; it generally makes its attacks suddenly, and is known by violent screaming, induced without any warning; it is produced by various causes, such as flatus or gathering of wind in the cavities of the body, costiveness or long constipation of the bowels, superfluity of acid bile and accumulation of callous faeces; worms, hysteria or hysterics, matastasis of gout or rheumatism or translation or removal of rheumatism or gout, application of cold and moisture to the extremities, swallowing of poisonous substances, too free an indulgence of unripe fruits, irregularity of living, exhalations from a decomposition of lead inhaling of its preparations—hence painters are subject to it—This is called colica pictonum or the dry belley ache. We will treat of both under one head, their symptoms being somewhat similar, except in the latter there is more sickness at the stomach, and the muscles of the abdomen may be more contracted into hard irregular knots or lumps, with somewhat more spasm in the intestinal canal, and if those symptoms are not relieved the spasm will increase and the

constipation will prove irremediable, and inflammation of the intestines will undoubtedly ensue, which will soon destroy the sufferer by terminating in mortification. There are three grades of colic—the bilious, the flatulent, and the hysteric; in the bilious colic there is anorexia or depraved appetite, bitter taste in the mouth, thirst, costiveness, some fever, generally vomiting of matter of a bilious nature, severe pain around the navel and as the disease increases, the former symptoms become more frequent, and the pain more aggravated and of longer continuance; in flatulent colic, there is likewise costiveness, soreness, with griping of the bowels, considerable distension of the stomach, inclination to vomit, with the extremities most generally cold. The hysteric colic is characterized by spasm, costiveness, dejection of spirits, with nausea and sickness at the stomach, and when this form is aggravated the most serious consequences follow; evacuation of the faeces by the mouth, which is called the illiac passion; in such cases the peristaltic motion of the stomach is inverted as well as in intersusceptio, and the consequence will be a high degree of inflammation; this complaint is very readily distinguished from interites or inflammation of the intestines, by the spasm which is present in the abdominal muscles by the almost extinction of fever, by the pulse which is frequent and small, by there being little or no pain upon the pressure of the abdomen; whereas in interites or inflammation of the intestines there, being no spasms present, the fever

is considerable and the abdomen cannot bear any degree of pressure without some pain; it may likewise be essential in this place to mention the symptoms that distinguish inflammation of the intestines from colica pictonum.—The symptoms of the latter and those which distinguish it from the former, are the following, viz: in the first instance there is more pain about the pit of the stomach; after awhile it changes its place and is felt in the umbilicus or region of the navel; from thence it proceeds over the muscles of the abdomen, which produces accumulated reaction of the abdominal muscles so as to compel the sufferer to flex his body forward, it being the only position in which he can obtain relief, but still it is somewhat singular that there appears to be no loss of balance in the circulation; those are the distinguishing symptoms of colica pictonum, while in enteritis or inflammation of the intestines, are presented to our view the following characteristics: the abdomen to the touch appears hard, swelled, painful, but the pain is not transfused to various parts, as in colica pictonum; there is but little spasm in this complaint, whereas in the other disease the lower extremities manifest a disposition to palsy. The symptoms in this distressing complaint, which point to a favorable termination are known by the pain changing its place, and being situated in another, at the taking place of which there is sometimes alleviation of pain or a slight interval of ease, but most generally the invalid experiences more quietude of body and mind

after a copious evacuation of wind or faeces; but where the constipation of the bowels is great, resisting means, the pulse feeble, cold sweats appearing in large drops, accompanied by fainting and hickup; this is a very unfavorable omen, and manifests the near approach of inflammation; that will close the scene by gangrene or mortification. The appearances discovered on examination of those who die of this disease, are inflammation on the surface of the intestines, with distension and contraction of some portion of the intestinal tube, intersuceptio, or passing of one portion of the intestine within another, sometimes to a considerable degree. The treatment that I have generally adopted when called to visit persons laboring under this malady, is the following: where the symptoms run high, and I was apprehensive of inflammation ensuing, I made use of the lancet, being directed by the pulse and appearance of the blood; but I have never carried venesection or blood letting to any great extent in any one case, not considering it requisite; as soon as I had thus done, I did not immediately resort to cathartics, but pursued a course that may be considered by some not to be so adviseable, and that was to administer about fifty drops of tinc. opii or laudanum, which has never as yet failed to allay the irritability of the stomach, relieve pain, subdue spasm and produce sleep; a short time after this is given, about one ounce and a half of oleum ricini or castor oil, in some warm tea, and where this has failed to evacuate the mor-

bid contents of the bowels, injections should be resorted to immediately, which I must say have never failed with me to accomplish the thing whereunto they were designed. I have in some cases applied warm fomentations and directed the warm bath, which in dangerous cases will prove highly beneficial; in one case of hysteric colic, a very elderly lady, who was very low indeed, and whom I expected would die; she had most frightful spasms, but in the full assurance that my God would make me an instrument in prolonging her life, I confidently commenced a medical course, surrounded by a numerous train of weeping friends and connexions; I in the first instance gave her fifty drops of tinct. opii, but this did not appear to have much effect in allaying the spasm; in the course of half an hour I gave her eighty, but this acted with but little sedative effect. I then increased the quantity to one hundred and twenty drops, which to my inexpressible joy, allayed all spasm and the old lady fell into a sound sleep, in which state she sweetly reposed for upwards of two hours; so soon as she awoke I administered a laxative oleum recini or castor oil; one ounce of which had the desired effect in evacuating the bowels. I left her in a short time after this, perfectly relieved and composed, with the blessing of all the family on my head. I have never had a case of intersusceptio, but have seen them, but rarely to recover; in this case it is supposed that large quantities of water thrown into the bowels by injection, while the patient is at the same

time drinking freely and copiously of the same, will have the desired effect in dilating and softening the accumulated hardened faeces that lurk in the cells of the intestine colon. The application of cold water by effusion in obstinate constipation of the bowels has been found to succeed when other remedies have failed, for it is evident that cold will increase the peristaltic motion of the intestines; some times opium cannot be used internally in this disease, owing to the great irritability of the stomach. In such cases, we should endeavor to introduce it into the system by external friction, for which purpose we may use camphorated spirit one ounce, tinct. opii or laudanum half an ounce, mix and use. In severe constipation of the bowels, the oleum tiglium or croton oil, is an excellent cathartic, I saw it given in one case, and prove efficacious when all other means that had been adopted failed; the manner of giving it is from two to five drops on a lump of refined sugar; if that cannot be had, a lump of Muscovado will do. The colic which painters are so subject to may be treated in the following manner, which I believe to be the most advisable plan: mercury, say calomel combined with opium, about twenty grains of the former to half a grain of the latter; after which promote the evacuation of the bowels by the administration of sulphate of magnesia or Epsom salts; however I should prefer oleum recini or castor oil. When we have to resort to injections, the following is a very excellent preparation for colic, viz: infusion of cenna six ounces, laudanum

sixty drops, with about half a table spoonful of common salt, to which may be added about half an ounce of hog's lard—mix and give. I have been called to a number of cases of obstinate colic, but I am gratified to adore my Maker and give him all the praise for having made me an unworthy instrument in relieving suffering humanity, for without him I can do nothing, and through him I can do all things that are good, prudent, wise and virtuous; glory be to his excellent name.

CHOLERA MORBUS.

Cholera morbus or vomiting and purging.—This disease is one of frequent occurrence, and by some is thought to be most prevalent in the autumnal months, but I have seen some violent attacks of it in the month of January, and at other times in the seasons. This disease for a great number of years has been considered as occasioned by a superfluous secretion of bile, which opinion has been the result of careful investigation of effects rather than causes, but now I believe it is a universally received opinion that the discharge of bile is not an unfavorable symptom, but rather a salutary one of oppressed nature to restore the loss of balance in the circulation; for if an increased secretion of bile be the cause of the disease, where can it be secreted? Not in the stomach, which is continually discharging its contents, for it rejects every thing swallowed sometime before, and it cannot be in the intestines, for the stools are of a thin and watery appearance; it is true that after a certain space of time it may be detected in both evacuations. The causes of this dis-

ease are various; viz: suppressed perspiration produced by sudden transitions from heat to cold; improper diet; too free use of butter, fat pork, sweet meats, cucumbers, cherries, melons, &c. and the reception of all such substances into the stomach that are of an indigestible nature, may produce this disease. On examination of those that die of this complaint, there is generally to be discovered an accumulation of bile in the stomach, and more particularly in the intestine called the duodenum; the biliary ducts somewhat distended and relaxed, with a transposition of many of the viscera, occasioned by the violent vomiting and straining. This disease is characterized by the following symptoms, which from accurate observation, I would pronounce to be correct in a majority of instances, although they may not be so clearly evinced in some individuals as others, who suffer from the attacks of this disease: in the first stage of this complaint, the person most generally experiences a sensation of cold running through the system, accompanied with gaping and oppression about the region of the stomach, cold feet, smallness of the pulse, which is somewhat quick, coolness of the skin, no perspiration; after a short interval, griping pains in the bowels are felt, then watery evacuations follow, sickness at the stomach, and a rejection of whatever may be taken; in the course of a few hours pure bile in considerable quantity may be discovered in the evacuations; the pains become more aggravated in consequence of the great irritation produced by acrid bile upon the

coats of the intestines, which excites in them irregular spasmodic contractions, which are likewise carried to the abdominal muscles and to those of the lower extremities; there is also considerable pain in the stomach, originating from the same irritation; there is frequently great thirst, sometimes head ache, arising from the sympathy existing between the head and stomach; the pulse is frequent and small, the body is considerably increased in temperature; and sometimes the languor, debility, and faintness are so great as to produce syncope or fainting; colliquative sweats are pretty generally attendant on this complaint; when its attacks are of a violent nature, with coldness of the extremities; those symptoms if not removed or relieved, will assuredly terminate in the destruction of the invalid, in twelve or eighteen hours, and probably before that time has elapsed. I have been called to attend to several alarming cases of this dangerous malady, where there were the most violent spasms, of the extremities, cold clammy sweats, coldness of the extremities, with no perceivable pulse at the wrist, but to my great and agreeable disappointment they have been restored to a state of convalescence by an attentive, persevering, and vigorous treatment. My brother in particular was one of those most alarming cases, and who I expected at one time would bid all terrestrial things adieu; there was no pulse for sometime only in the brachial artery at the bend of the arm, but still while there is life I always think there is some hope, therefore I

persevere to the end. The treatment I adopted in his case was the following: to allay spasm I gave him in the first instance, sixty drops of tinct. of opii or laudanum, but this had no perceivable effect; in the course of half an hour I gave him sixty more, directing him to be placed in a warm bath, and after the use of which have his legs and arms well rubbed with flannel wrung out of spirits; this course in a very slight degree allayed the spasm, which induced me to give him one hundred drops, which completely allayed all spasm, and produced a refreshing sleep of an hour and a half; after he awoke I gave him twenty grains of sub muriate of mercury or calomel in combination with one grain of opium, which gently evacuated his bowels. This attack was the severest I have ever witnessed of this complaint, and the individual to recover. Thus in the course of two hours he took two hundred and twenty drops of laudanum, which I consider to be a large quantity, though there has been more given; but life or death was set before me in his case, and my every exertion was made for the prolongation of the former and the prevention of the latter, which I as an instrument in the hand of the Great Physician, did accomplish. I do not see the necessity of promoting purging in this malady by the assistance of warm diluents, which is the practice of some; but to the contrary believe that the sooner it is stopped the better, for such treatment cannot in the nature of things check the inordinate secretion of bile, but to the contrary promotes it; to accomplish

which purpose you may commence with forty-five or fifty drops of tinct. opii or laudanum; and increase it according to the urgency of the case or the effects that may have been produced by its administration; it may likewise be essential in some cases to give laudanum by injection, for which purpose you may combine sixty drops of laudanum, with about two ounces of warm milk, considerably diluted with water, and use; there may likewise be instances in which an embrocation of opium and hog's lard may prove highly beneficial, and produce the effect which could not be accomplished either by opium in the solid or liquid state, owing to there being such an irritability of the stomach, as to reject whatever may be presented; however, should neither be adapted to the irritability of the stomach, you can readily procure an embrocation of the above at any of the apothecaries. The treatment of Dr. James Johnson is one I highly approve, and which I have resorted to with the happiest effects; in the first stage of the disease, in the collapse, and previous to the commencement of the vomiting, he directs the feet to be immersed in warm water, and a cordial draught, composed of æther, laudanum, and cinnamon water; say, viz: confect aromat, sulphuric æther 40 drops, laudanum 30 drops. This, for one dose, after the taking of which the person must confine himself to bed, and; be kept remarkably quiet. In nine cases out of ten, this would equalize the circulation and excitability of the system, restore the functions of perspiration, and biliary secretion, which

at this time are invariably checked, and prevent that violent orgasm which generally results when nature is left to her own resources; but in cases where vomiting, purging and spasms are present, he recommends two grains of solid opium, combined with five of calomel, and a half grain of opium with one grain of calomel, which should be given every hour afterwards until the vomiting and purging have ceased. The nitric acid lightly applied with a feather in the space of two palms of the hand on the epigastriac region or stomach; after which dilute the part with water, to which the acid has been applied; this will act as a counter irritant in great irritability of the stomach, and in fact diluted sulphuric acid when taken internally has been known to allay the irritation of the stomach better than opium. Blood letting has been recommended by some as an excellent remedy, but I have not as yet been compelled to resort to the use of the lancet; it seems rather inconsistent to employ venesection when there is so much apparent debility in the system; however this practice from indubitable authority has been found very successful, and even while the blood was flowing from the arm, all distressing symptoms have vanished and convalescence was the result; those who have suffered from the attacks of this dangerous disease, after recovery, should be regular and temperate in their living; careful of exposure to cold, and so shield their bodies from the vicissitudes of the atmosphere by proper cloathing that there will be no danger of a relapse, for their susceptibility to a

fresh attack for some time after the removal of the disease will be greater than if they had never experienced its painful effects.

PLEURITIS, OR PLEURISY.

This is a disease which is quite painful, and annually sweeps from the stage of action many a fellow mortal; it derives its name from a membrane lining and enveloping the lungs, which is called *plura*—this membrane through excitement becomes inflamed, and thence arises pleurisy. The cause of this complaint is pretty much the same as that of others of an inflammatory nature; such as exposure to cold; the symptoms by which it is characterized are the following: pain in the thorax, which is most commonly increased upon making a full respiration, it is likewise considerably irritated by coughing; the respiration quite difficult; there is generally at first a dry cough, but after awhile it is accompanied by an expectoration; there is great difficulty in lying on the affected side; the pulse is full, hard and frequent; those symptoms which denote a favorable termination are the following: there is but little febrile heat, or heat originating from fever; the respiration is formed with less difficulty, and with but little pain, and the expectoration is more free and copious—from these symptoms, a happy termination may be anticipated; but if the febrile symptoms have run high, and there be a sudden cessation of pain, with change of

Countenance and sinking pulse, there is great danger to be apprehended; there are few that recover after the manifestation of such symptoms. On examination of those who die of this disease, the traits of inflammation are plainly evinced the plura, with adhesions of the lungs through the process of inflammation to the plura, and frequently the lungs do not escape the effects of the ravages that are going on in the adjacent membrane, but are likewise marked with the traits of inflammation, and not unfrequently tubercles and abscesses are the consequences of this high degree of excitement. My medical attendance has been required in a few cases of pleurisy, and I have generally succeeded well in the removal of this disease by pursuing the following practice: I have in the first instance resorted to venesection, or the use of the lancet, and that copiously, being always guided by the age, constitution, pulse, and the appearance of the blood; and so soon as expectoration became free, blood-letting was discontinued, it being inadmissible in that case to bleed, as well as in consumption where there is copious expectoration. Where there is obstinate constipation of the bowels, I have generally had recourse to cathartics, such as sulphate of magnesia or epsom salts in the first instance, in order more fully to deplete the system or diminish arterial action; but have always followed their operation with oleum recini or castor oil; my reason for thus doing is because epsom salts have a tendency to leave the bowels in somewhat a constipated

state—cream of tartar likewise produces the same effect, whereas castor oil does not possess this objectionable quality. After I have thus done, I apply a blister to the affected side, and endeavor to produce diaphoresis or perspiration, by the administration of antimonial powders, in such quantity as not to produce vomiting; at the same time assisting their operation by warm drink, as herb tea in frequent and small quantities. Where there is much loss of sleep, and we have resorted to other means, but have failed in restoring the individual to the enjoyment of this balm of nature, we may cautiously enter upon the employment of opium, although it is not adapted to this complaint, on account of its checking expectoration; yet when we are compelled through the urgency of the case and the unfavorableness of the symptoms to resort to it, we may give it combined with some diaphoretic; ipecacuanha, I am induced to believe, would be the best diaphoretic in this complaint, it not possessing in so high a degree those qualities which would produce irritability of the stomach, as antimonial powders; one and a half grains of ipecacuanha combined with half a grain of opium, may be first given—should it fail in producing sleep, you may increase it to one grain of opium to one and a half of ipecacuanha. For the relief of the cough, some demulcent should be taken, of which class slippery elm and flax seed tea, one or both; I have used them in conjunction with the happiest effects. As respects the regimen in this malady, it should be strictly antiphloges-

tic, such as sago, gruel, rice, &c, but ardent spirits and animal food is prohibited. In convalescence, persons cannot be too cautious in guarding themselves in every respect against fresh exposure to cold; as a repetition of this complaint might not be so favorable as in the first instance, for it is certainly known that a collection of pus is one of the terminations of pleuritis; in such cases where fluctuation is manifested, the morbid contents must be evacuated by means of the lancet, which is the business of the surgeon or the physician.

ASTHMA, OR DIFFICULT BREATHING

This disease I think may be called a spasmodic affection of the lungs. This complaint has been divided into as many species as there are causes of its production; but such a minutia has a tendency to perplex rather than inform, for I have not as yet seen but two distinctions in this disorder, which may be divided into two grades or forms; the first grade is what is called humid, denoting moisture, known by an accumulation; and expectoration of humors from the lungs; whereas, in the second grade there is no expectoration—consequently it is called dry or spasmodic asthma. This disease may be, and is frequently combined with others—as for instance, organic disease of the heart, in such cases as angina pectoris, or pain at the lower end of the sternum or breast bone, being

conveyed into the left arm, then followed by great palpitation at the heart, sense of suffocation accompanied by laborious breathing. By these symptoms you may know that angina pectoris is present. This disease may likewise be combined with dropsy, and there may also exist tubercular derangement of the lungs, for there is nothing in asthma that would be a preventative of consumption, nor in consumption that would be a preventative of asthma; this disease may accompany a person through the lane of life to a considerable age, without producing organic leison, but at other times when much aggravated, it may terminate in inflammation of the lungs, pulmonary consumption, dropsy of the chest, and apoplexy. In the pathology of asthma, there appears to be no manifestation or trait of organic derangement.— This is certainly the fact, however mysterious it may seem to our dull comprehension, although it is advocated by some that there cannot be leison of one without leison of the other; I believe that functional derangement in many cases, if not removed, will terminate in structural derangement; in asthma there is certainly functional derangement of the lungs, but we know persons may labour under this disease for a series of years, at last die of it, and yet after examination there does not exist structural derangement; if there does, our investigations have not discovered it in those organs so essential to animal life. This certainly does appear to me a phenomenon in nature; however there are many things equally as

much so as this—for instance, I know that there is heat generated in my system, but I cannot give an account how; it is true, with others, I may have many speculative opinions on the subject, yet I cannot decide affirmatively this or that is the agent or cause of this active principle. The causes of this disease are various. With some it is hereditary, and if you examine critically you will most generally perceive dyspepsia to be present to a greater or lesser degree, which undoubtedly must be a manifest predisposer; the appetite is in some cases pretty good, but notwithstanding this, the quantity of food should be carefully attended to. I have been called to violent attacks of this complaint, brought on by too free an indulgence in fruit, such as apples. As respects the prominent causes of this disease, there can be no doubt but what they are, sudden atmospherical vicissitudes, or sudden transitions from heat to cold, exposure to inclement weather, moist atmosphere, thin clothing, neglect in changing the apparel to suit the variableness of the weather, the translation of gout from one place to another, irritability of the stomach and bowels; too much exercise will frequently subject persons to its attacks by increasing the action of the heart and arterial system; the application of external irritants to the lungs, such as air contaminated by smoke, noxious exhalations arising from various substances, as arsenic, lead, &c. intense study, copious evacuations, strong intellectual emotion. Where this malady has once made its appearance in an individual, he

is liable to periodical attacks of it; therefore, he should be careful in guarding against all exciting causes. The symptoms that denote its presence are pretty generally the following: preceding sense of fullness, flatulence in the epigastric region, or region of the stomach, accompanied with yawning, frequently a desire to evacuate the bowels, dry cough, with difficulty of inspiration or drawing in of the breath, irregular gesticulation of the chest and shoulders, wheezing, wan countenance, no ability to a recumbent posture, cold extremities or coldness of the feet and hands, great catching of the breath, sometimes apparently gone, with a quiver or twisting of the lips, at last it returns, the person starts as if scared, very restless, frequently kicking with the feet, great distortion of the muscles of the lower jaw; rumbling in the bowels, weak intermitting pulse, frequently in a short time becoming quite full. I am fully convinced there is great apprehension of death attendant on this complaint. I have had several severe cases of this disease to contend with, and in nearly every case the above symptoms were manifest, for I critically observed the operations of the animal economy. My treatment, thank God, has in every case been followed by the happiest results—when called on in such cases, I in the first instance give a tea spoonfull of the syrup of squills, which is gently emetic and diaphoretic; a short time after the operation of this, the tinct. opii. or laudanum is administered, say about forty drops, but I have given as high as

80, 90, 120, before I could perceive any beneficial effect it had in allaying the spasmodic affection of the lungs; I have in addition, where the case has been very severe, given injections of the same, say about sixty drops of laudanum in three ounces of much diluted milk, warm and use; and I also direct the feet to be immersed in the warm bath; opium may be used with decided efficacy, commencing with one grain and increase it gradually, according to the effect it may have upon the system; if one grain has not the desired effect, give one grain and a half—not exceeding two grains. Where the bowels are in a constipated state, they should be evacuated by the administration of twenty grains of rhubarb, and ten of magnesia combined. It is the practice of some to resort to large doses of opium, æther and ammonia, and those means are promoted by the inhalation of vapours arising from boiling water; one and a half drachms of sulphuric æther is as much for one dose as I would be willing to give, in any spasmodic affection, combined with bitter infusions;—of the subcarbonate of ammonia, from five to fifteen grains in pills, or in any bland fluid is considered a dose. I have no doubt but what they are excellent remedies, although I have not as yet been compelled to resort to each and every one in this malady.—Digitalis in conjunction with opium has been found to produce the most salutary effects, say half a grain of each combined and given every three or four hours; but still I am induced to think that ten drops of the tinct. of digitalis,

combined with about a tea spoonful of the syrup of squills, would answer a better purpose. Ipecacuanha, to act as an emetic, is certainly a valuable medicine in the intervals of the paroxysms—for which purpose, from twenty to thirty grains may be employed. Such remedies as above stated, may be employed with advantage during a paroxysm of asthma, but in the intermissions we must resort to tonics; the sulphate of quinine I have found to fill the place of all bitter tonics in any disease—you may give it in half grain doses, dissolved in elixir vitriol; say five or ten drops, then add a wine glass full of cold water and use; I prefer this way to giving it in pill, for when given in pill, it is apt to have very little good effect upon the stomach before it passes into the second digestion. The diet of those afflicted with this complaint should be light and easy of digestion, and such as will not have a tendency to produce flatulency; almost all vegetables are improper—light animal food in moderation, is the best adapted to asthmatic persons. For the benefit of the consumptive, although it may not be in a proper place, I will make mention of one of the best medicines for a confirmed consumptive cough, viz: take of horehound syrup one pint, to this add sixteen grains of the sulphate of quinine, mix them well with a spoon—of this take one table spoonful twice a day: one half an hour before breakfast, and the other on retiring to rest; this is certainly the best medicine for a consumptive cough that I have ever as yet discovered from the exten-

sive catalogue of *materia medica*. There is a certain author that makes mention of another, which I have no doubt is very good, viz: a strong decoction of *tussilago farfara*, or colts-foot, and *adanthum capillus veneris*, or maiden hair, sweetened with honey, of which take a tea cup full thrice a day. In making the decoction, these herbs should be used in equal proportions; and it persons affected with this complaint would sponge their chests with a mixture of tepid vinegar and water two or three times a day, immediately after which rub them with a flesh brush or coarse towel, the good effects would assuredly repay the trouble; and, as an author remarks, it should be a grand object with all those disposed to consumption to enlarge the capacity of the chest, which may certainly be done by suitable exercises perseveringly employed; "it is proper to remark here, that the size of the lungs depends on that of the chest, and the quantity of nourishment received by an animal, depends in a great measure upon the size of the lungs; because, as the blood is the pabulum of life, and it all passes through the lungs in the course of circulation, before it can be conveyed to the different parts of the body, the animal, therefore, can receive no more of this invigorating fluid than the capacity of the lungs is capable of transmitting. Hence the broadest chested men are always the strongest; and it is observed that those animals which have the broadest chests, uniformly get the soonest fat, from the greater quantity of nourishment they receive". Then if the wel-

fare of those organs, the lungs through which we breathe, depend upon the enlarging of the capacity of the chest, what must be the folly of many a lovely, charming, blooming girl, to produce a lingering disease by the compression of the thorax, to shorten her days, and convey the seed of destruction down to her latest posterity? It is true the consumption is most generally hereditary, but how many of our amiable females court its company by tight lacing, regardless of all future consequences? Is this not in a gradual manner committing suicide, to purchase the smiles and caresses of others by the exhibition of a delicate and slender person? May the time hasten when this destructive fashion to the past and present generations may be discarded by society, and the fair sex become as wholesome as they are beautiful.— When the consumption has become seated, travelling has been recommended by many and some of our most eminent physicians, Dr. Rush for one. Horse exercise is certainly the best if the debility is not too great; as for long journies in the latter stages of consumption, I am led to believe they will be more prejudicial than beneficial to the sufferer— however, horse exercise should by all means be resorted to. The celebrated Sydenham did not hesitate to recommend such exercise in confirmed consumption, and asserts that by such a course it has often been relieved in a manner almost incredible; and farther states, that several of his relations have received the most decided benefit, even the cure of the disease by compliance with his

directions. Another author affirms in a most solemn manner, that riding is as effectual a remedy in this distressing complaint, as bark in ague. That may be, for bark will not cure ague alone; while Mr. Abernethy says: "Can consumption be cured? Bless me, that's a question which a man who had lived in a dissecting room would laugh at." How many people do you examine who have lungs tubercular, which are otherwise sound. What is consumption? It is (ulcerated) tubercle of the lungs. Then if those tubercles were healed, and the lungs otherwise sound, the patient must get better. I have seen a number of cases of confirmed consumption; I have relieved several; but I must acknowledge I have not yet seen one cure. But I would not discourage the use of every means, for perseverance sometimes overcomes almost insurmountable obstacles.

FEVER OF INFANTS.

The fever of infants most frequently arise from teething, foulness of bowels, worms, diseases of the glands, the suppression of eruptions, and from contagious complaints and taking of cold; when the cold is of an aggravated nature it can easily be distinguished, for the fever will always be attended by a cough, hoarseness, accompanied with some difficulty of breathing, and a dropping of the nose, sneezing and a singular appearance of the eyes. The treat-

ment in this complaint may be the following: should the heat of the body be considerable, the cough violent, with great difficulty of breathing, a blister may be employed with safety to the pit of the stomach; but should this not produce the desired effect in reducing the fever and relieving the breathing; the loss of a small quantity of blood would be proper and prove beneficial; if this object cannot be obtained by the use of the lancet, it may be by the application of a few leeches, say two or three, and if they cannot be had, cupping may answer equally as good a purpose; as an emetic, the wine of antimony will generally succeed best, there most generally being a collection of phlegm in the stomach, it being but seldom coughed up by children. This emetic should be repeated whenever the phlegm collect in such a quantity as to impede the respiration. The bowels should be kept free, for which purpose oily medicines are best adapted, such as sweet or castor oil, in small doses, say a tea spoonful at a time; however Dr. James' powder, combined with a little rhubarb, in such cases will answer an excellent purpose. If there should be much affection of the head, the warm bath for the feet will be essential; if there be much cough with the fever and difficulty of breathing, which makes its appearance by fits, both may be much relieved by the administration of the compound spirit of vitriolic ether, given three or four times a day; where the fever originates from cold, you may employ antimony and Dr. James' powder combined, which is an excel-

lent remedy; but when this complaint does not derive its origin from worms, teething or some eruptive complaint, it will most generally be found to originate from foulness in the first passages; in such cases you may open the bowels by the administration of castor oil, the dose to be regulated according to the age of the child, say a tea spoonful to an infant of one year, and a table spoonful for a child of three or four years of age; after this, should the stools be very foeted and this plan fail in subduing the fever, it will be essential to resort to submuriæ hydrargyri or calomel, as a purge; after the operation of which, may be given a few drops of the compound spirit of ammonia. There are frequently fevers of a slight nature manifested in little infants; where the cause cannot exactly be ascertained, you may give them the wine of antimony, which if persevered in for a while will prove highly beneficial. Sometimes there is a fever present in children a considerable time, after teething has occurred, which has no marked type, and generally is owing to derangement of the stomach and intestinal tube, produced by acrid secretions from the liver or other glands, rather than from an accumulation of fœces or a constipated habit, and is more noticed on account of the great pain in the bowels than for any other symptoms; its commencement is similar to other fevers and is generally of uncertain continuance; the pulse most generally very quick, the breathing bad, and most commonly a dryness and brownness of the tongue, with a cough more or

less violent and troublesome; the stools in the first evacuations very faetid; in a short time they become quite numerous, slimy, and are attended with considerable pain. The best remedy will be two, three or four grains of calomel, taken every night, followed the next morning by an infusion of senna, which will undoubtedly have a good effect; but should the pain become more aggravated, and the stools slimy, castor oil may be employed with decided efficacy, every two or three days, more especially at night, after the operation of purgatives. This plan should be pursued until the fever is entirely subdued, which will sometimes not be accomplished for two or three weeks; after which event, restore the tone of the system by the use of tonic medicines; the sulphate of quinine will answer every purpose, which should be given in doses corresponding with age.—It may be given in the following way: dissolving it in elixir vitriol, as before observed in this work.

CONVULSIONS OF CHILDREN.

Convulsions originate from various causes, during infancy; they frequently arise from irritation of the bowels, dentition or teething, from eruptive fevers, and affections of the brain.—Children thus affected, it would be proper in the first instance to resort to the use of the warm bath, rubbing the child well while in it; after which an enema or injection should be given, prepared in the following manner: sweet oil, one ounce, laudanum twenty drops, warm water half an ounce—warm and use. This may in a short time be followed by a cathartic, say calomel, the dose to be regulated according to the age; in the period of two hours; after its administration you may in order more fully to promote its operation, give a table spoonful of castor oil; the quantity, however, will depend upon the age of the child. The above means will most generally produce the desired effect.

ON WEANING OF INFANTS.

There have been and are various opinions respecting the most proper and prudent time of weaning infants. This however will depend upon circumstances—the health of the child, the state of its bowels, and the number of teeth it has cut. There is one thing certain, it ought at least have cut four of its teeth; but this will not be a proper criterion to guide us in the weaning of children. for it is well known some children cut their teeth much sooner than others, and at a period after birth that would not justify their being deprived of the breast; while there are others who have become nearly twelve months old before the process of dentition has commenced; however where infants are small and weakly, I have no doubt they would be much benefitted by weaning, after having been suckled a twelve month; but it is to be understood their diet should be of a proper kind, and the state of the bowels carefully attended to; when the body becomes constipated some gentle medicine should be given, such as rhubarb and magnesia conjoined; this will have a desirable effect, but it will likewise be a promoter of the appetite. Their food should be of the lightest kind, such as milk, rice pudding, &c. and not too free an indulgence of them, for the continual use of sweet meats will weaken their digestive organs, and when they

become advanced in years they will be unable to digest more solid food; it is true saccharine substances produce momentary nourishment, but in the end they prove destructive to nervous energy. Infants should be allowed a little meat, but too free an indulgence will prove injurious to their enfeebled digestive powers; milk and bread is certainly the most wholesome diet for children, but as for tea and coffee, I have no doubt they sow the nervous seed quite early, and we see their set roots in riper years; for it was from too free a use of tea that the nervous temperament first originated in Europe. There is one habit which I have seen very much indulged in by mothers, to the injury of their tender offspring, and that is, feeding their children too much in the night, from which many evils originate; the loss of the child's rest, the disturbance of the mother—it produces enlargement of the abdomen, bowels, a debilitated state of the system, and hence follows weakness of the joints, which there is the greatest probability will terminate in rickets; in order to dispense with this injudicious practice, always feed your infants before retiring to bed, and prohibit the indulgence of drinking through the course of the night. If parents would adopt this course with their children, they would, in advanced life, behold with delight a robust offspring.

ON DIET, SLEEP AND EXERCISE.

It is the opinion of a majority of the most distinguished physicians, that an immoderate use of food is the destroyer of the majority of mankind, or in other words, by an intemperate indulgence in our diet, we cause those diseases which sweep from the stage of action the greatest bulk of the human species; I, as for my part, have no doubt but what an abstemious and scanty course of living will prolong life, whereas a free indulgence in the comforts of the table will shorten our span of existence; show me the man that has lived to be old, that has not observed rather a scanty diet—Parr lived to see his one hundred and fifty third year; this was by being exceedingly temperate; Henry Jenkins of Ellarton, in Yorkshire, lived to be somewhat older than the former, dying in his one hundred and sixty ninth year, his diet being coarse and sour. The Cardinal de Salis, Archbishop of Seville, lived to be one hundred and ten, having lived sparingly. Galen, the celebrated physician, arrived to the age of one hundred and forty, he being sparing in his diet from his twenty eighth year. When we have but a little appetite, little food is required, and when we have a good one we should be careful in indulging it too much; we should be regular in our meals, between which there should not be an interval of more than five hours—for

when we exceed the regular time we become hungry, so much so that after awhile the desire for food almost entirely subsides: this is owing to languor and debility of the system, produced through sympathy with the stomach. Such deviation from our former habit, certainly has a tendency to impair or weaken the digestive process; and should our appetite return, after having eat a small portion, we will frequently indulge it too much, and may, by critical observation, perceive, that the digestive apparatus is insufficient, through previous debility, to carry on a proper digestion; and it will likewise be proper to state in this place, that we should ever be cautious in the quantity of our food at that time when the digestive process is most feeble, which is at night while wrapt in slumbers; this would of course indicate to us, that it was more wholesome to adopt a light diet for supper. Carden observes, that he had conversed with many persons, who had lived to be a hundred years of age, and they all declared to him they had made it a rule to eat little at night. There is another thing we should not disregard when we eat, and that is to masticate our food well, if we would wish to have a perfect digestion; for unless it is well chewed it will not be properly mixed with the saliva, which is highly essential in the promotion of digestion: and it may not be amiss, to inform those who are in the habit of indulging freely in the luxuries of the table, that they may most generally know when they have transcended the wants of nature, by their feelings after

a repast. Should there be a disposition to sleep, they may be assured nature has been oppressed by too great a quantity. For the good of those who are subject to constipation of the bowels, I will make mention of such medicines, as are well adapted to their case, viz: take of pulverized rhubarb sixty five grains, pulverized ginger, thirty five grains, Castile soap, twenty five grains, mix and divide into thirty five pills, three of which may be taken on retiring to bed. As respects exercise, it is as essential to the well being of the body as occupation is to the well being of the mind. Lord Bacon correctly observes, it is requisite to long life, that the body should never abide long in one posture, but every half hour should change it, saving only in sleep; muscular motion is most agreeable and healthful, when the stomach is neither too empty, nor too much distended—nothing can be more injudicious than to sit down to a substantial dinner or supper, immediately after a fatiguing walk, ride, or other violent exertion; when the body is heated or in a state of perspiration, to devour quantities of solid food can never be wholesome every man therefore should rest for some time after exercise, before he sits down either to dinner or supper. It is well known to be an important rule, carefully to avoid drinking cold liquors, either during or after violent or great exercise; by then drinking liquids blood warm, they will quench thirst better, and do no injury. In taking exercise the dress should be free and easy, particularly on the neck and joints—in violent

exercise, a flannel waistcoat ought to be worn next to the skin, to obviate the possibility of injury. It is found very refreshing after fatiguing exercise, to wash the feet in warm water, before going to bed. Serious thinking when we are walking or taking any other exercise, soon fatigues us; but if we give ourselves up to amusing thoughts, or the conversation of agreeable and intelligent friends, the exercise is restorative. It is very desirable to have a certain object or spot by which the exertion is to be bounded; as to call at the house of a friend, to see some delightful prospect, and the like.

“By ceaseless action, all that is subsists;

Constant rotation of the unwearied wheel
That nature rides upon, maintains her health,

Her beauty, her fertility, she dreads an instant’s
And lives but while she moves. [pause.

Cowper’s Task.

Sleep is certainly as essential to the preservation of the body and energy of the mind as exercise is to the body; “it is certainly the chief nourisher in life’s feast.” The number of hours which should be spent in this restorer of wearied nature has afforded some discussion in the medical world; but, however, this will much depend upon the age, constitution and health; it is well known some persons can do with less sleep than others—strong and healthy persons can indulge themselves in seven hours sleep, whereas those who are weakly and not in the enjoyment of good health, may exceed that time one or two hours, but a longer time would inevitably prove injurious; as for children, they

require more sleep than adults, and may with propriety be indulged a longer time; every man by critical observation may ascertain how much sleep he may require to render him comfortable through the course of the day. The great and good man, John Wesley, who was ever attentive in adopting such means as would strengthen his mind and his body, that his days might be prolonged for the good of his fellow mortal and the glory of his God, states that he had been accustomed to awake every night about twelve or one o'clock, and lay awake for some time; and thence concluded that this arose from his lying in bed longer than nature required; to be satisfied on this head, he procured an alarm which awakened him next morning at seven, near an hour earlier than he had risen before, yet he lay awake again at night; the next morning he arose at six, but notwithstanding this, he lay awake the second night. The third morning he arose at five, but nevertheless, lay awake the third night.—The fourth morning he rose at four, and lying awake no more, he for a period of above sixty years, continued the same practice; and taking the year round, he never lay awake for a quarter of an hour together; in a word, Mr. Wesley was in the habit of going to bed at ten and rising at four:—it appears from this he had but six hours sleep, which he thought sufficient for himself, although he is of the opinion that weak sickly persons may be allowed from seven to eight hours. Some persons are in the habit of sleeping in the day, which practice I believe to

he an unwholesome one to any but those in delicate health, for such a course must intrude upon those hours which should alone be held sacred to the night. The time of retiring to bed should be early, and the time of rising early; sometimes after retiring to bed, we lay awake and cannot sleep, is if we be in a state of health owing to want of or too much exercise through the course of the day; those thus disturbed will not count their labor in vain if they will get up and rub their bodies well with a hard brush, which will certainly be the means of producing repose, provided they are not otherwise indisposed nor have not supped too heartily, which is one grand source of night mare; warm your feet well previous to retiring to repose, for it is impossible to sleep with any degree of comfort with cold feet. My precious and immortal fellow man, you thus see you are not only liable, but will be temporally, and you are actually spiritually diseased. On the one side, you do or will require a subordinate physician, who may frequently remove or relieve the excruciating pains of your material nature, but cannot prevent its return or pluck it from the dusty bed; for dust thou art, and unto dust thou must return. On the other side, you require a superior physician, one adapted to your immaterial nature; you are very sick, let me tell you and O! be not offended, you are covered with wounds, bruises, and putrifying sores, from the crown of your head to the sole of your feet—You need such a physician—O! apply unto him

and he will heal your every malady; he is the best of physicians; he never lost a patient yet that went in compliance with his directions, and without you consult him upon your case, you must forever die. O! flee to Christ the Saviour of the world—the eternal God—the everlasting Father—and live forever, for why will ye die, when in him there is plentiful redemption. My gentle reader, you have my little boook in an imperfect manner—treat it kindly, but slight it not I beseech you by the love of God. The joys of Heaven—the horrors and torments of hell—the welfare of your immortal soul—the good of your neighbor—the happiness of your dear companion and tender offspring—and you, my youthful acquaintance, with whom I have delighted to associate in former days, O! I beseech you, remember your latter end—forget not thy Creator in the days of thy youth, but consent to be wooed by his love—embrace the religion of Jesus. I assure you it is of inestimable value—it will make you happy in time, and without it you must be miserable in eternity. I beseech you recollect that though your writer be unworthy, this little book must prove a blessing or curse to you in the eternal world; if it should sink into oblivion here, it will be indelibly stamped upon your forehead in eternity. Had I have yielded to the strong impulses of my nature, this work would have slept in the bosom of solitude, but my great desire for the salvation of my fellow immortal constraineth me to speak forth; may you seek and find an

interest in my dear Redeemer, and when he comes to make up his jewels be found bound in the bundle of life! I bid you adieu. I shall know you in eternity.

ERRATA.

Page 38, 6th line from the bottom, for *durking*, read *during*.

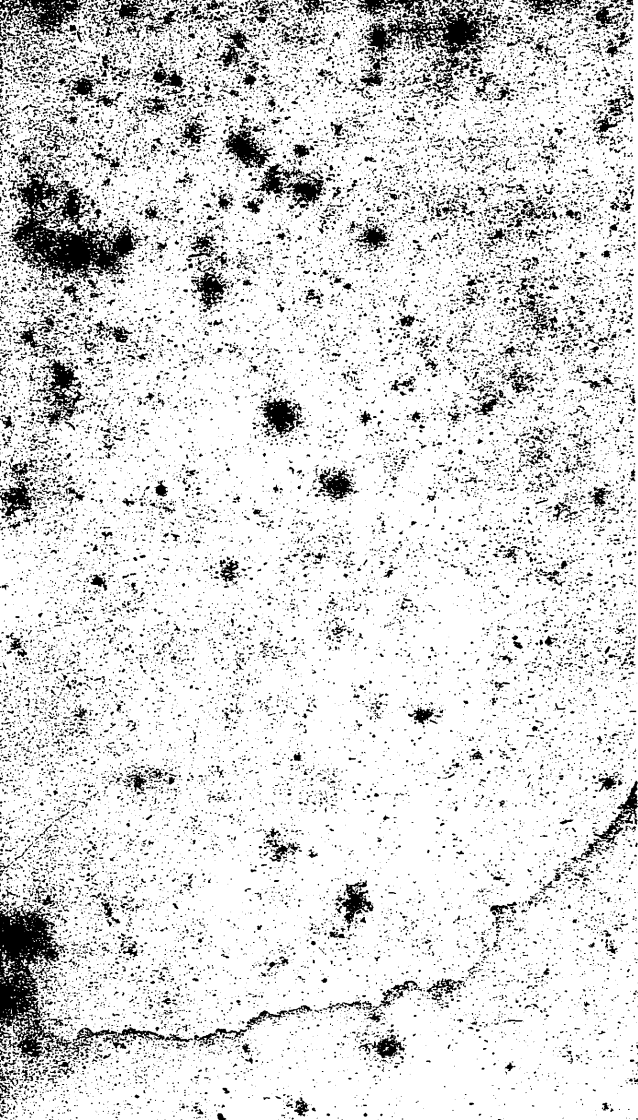
There are some quotations from Holy writ, in this work, that have been undesignedly overlooked; however, those who are well versed in the scriptures can easily detect.

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